PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Lutheran Observer.

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther.

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

WRITTEN IN EARLY SPRING.

BY WILLIAM WORDSWORTH.

I heard a thousand blended notes
While in a grove I sat reclined,
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.

In her fair works did nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man.

Through primrose tufts in that sweet bower,
The periwinkle trailed its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.

The birds around me hopped and played,
Their thoughts I cannot measure—
But the least motion which they made,
It seemed a thrill of pleasure.

The budding twigs spread out their fan
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there.

If this belief from heaven be sent,
If such be nature's holy plan,
Have I not reason to lament
What man has made of man?

JOHN ANDERSON, MY JO.

BY ROBERT BURNS.

John Anderson, my jo, John,
When we were first acquent,
Your locks were like the raven,
Your bonnie brow was brent;
But now your brow is beld, John,
Your locks are like the snaw,
But blessings on your frosty pow,
John Anderson, my jo!

John Anderson, my jo, John,
We clamb the hill thegither,
And monie a canty day, John,
We've had wi' ane anither;
But now we maun totter down, John,
And hand in hand we'll go,
And sleep thegither at the foot,
John Anderson, my jo!

TO-DAY.

BY THOMAS CARLYLE.

So here hath been dawning
Another blue Day;
Think, will thou let it
Slip useless away?

Out of Eternity
This new Day is born;
Into Eternity
At night will return.

Behold it aforetime
No eye ever did:
So soon it for ever
From all eyes is hid.

Here hath been dawning
Another blue Day;
Think, wilt thou let it
Slip useless away?

Contributions.

SHOULD THE PASTOR BE THE ONLY EVANGELIST?

BY REV. F. AURAND.

This subject is of great interest and solicits thoughtful consideration. Devotion to a system which has not substantial basis has often blinded men to the truth, while they were laboring to harmonize scriptural statements with their own ideas, whether false or true. One of the results is seen in the prevailing differentia of church government.

Paul, in writing to Timothy, tells him to "do the work of an evangelist, make full proof of thy ministry." This shows the importance of the work to a successful ministry. A writer upon modern evangelism says, "A careful inspection of the persons or evangelistic characters would perhaps fail to discover as striking a likeness as the more enthusiastic of us could wish." It is scarcely a sufficient warrant to presume that there is much similarity between two things simply because they are called by the same name.

In the present instance the name is so indefinitely applied that we are somewhat at a loss to know whom to choose as a fair representative among the modern evangelists. The etymological meaning of the word evangelist is easily understood; it signifies a publisher of glad tidings, and in its widest sense may be applied to anyone who brings good news of salvation to another. In this sense the pastor should not be the only evangelist. Any qualified lay member who is apt and with the quickening spirit of God's love, having an ardent desire for the salvation of souls, may engage in the evangelistic work, and thereby be a great help to the pastor.

But then, it also has a technical sense. Paul, in the Eph. iv. 11, classifies God's ministering servants as "apostles, prophets, evangelists, pastors and teachers." This special classification leads us to attribute to those named a distinct form of activity. It did not consist in the execution of apostolic functions, nor the prophetic gifts, in the oversight of churches and deaconal service, but in preaching the word, and testifying to the facts of Christ's life. Evangelists are not to be understood as a distinct order or class of church officials. Deacons, presbyters and apostles (Acts viii. 25; 1 Cor. i. 17, etc.), all might exercise evangelistic functions. Timothy, the bishop-presbyter, was exhorted to do the work of an evangelist; and Philip, one of the seven deacons at Jerusalem, is called an evangelist (Acts viii. 5, xxi. 8). From all the facts we gather, the evangelists are to be regarded as itinerants, traveling from place to place.

This was the case with Philip, who preached in Samaria, and expounded the word to the eunuch on his way to Gaza, and then labored in Caesarea and cities round about (Acts viii. 40). He acted independently (Acts viii. 4), but mostly as "fellow-laborer" and assistant of the apostles, accompanying them on their journeys and working under their direction. Evangelists were not settled pastors, but for a

time resided in, and presided over the churches the apostles had planted till they were settled under a standing ministry. From what we learn, such was the work of Timothy.

It has been said the distinction sometimes sought to be made between evangelists and pastors, that while the former only "preached" the latter also "taught," is without sufficient proof. The opinion that the latter alone had the right to administer the sacraments is clearly untenable from the fact that Philip baptized the eunuch. In brief, the difference was not one of order so much as of work. Such we have been led to believe was the true character of the New Testament evangelists.

Thus far from our research we may conclude what evangelism probably was in the apostolic age. We now proceed to consider the subject, "Should the pastor be the only evangelist?" We may infer from what has been said relative to the apostolic age that persons occupying official positions in the church, spiritually and intellectually qualified, may do evangelistic work; that it is not absolutely necessary to call a special, so-named modern, evangelist to bring about a new or revived state of religious interest in renewing and deepening the Christian ardor for the salvation of souls.

Past experience and observation have led us to believe in adopting a revival method by the pastor and his people with the coöperation of his official board. This method, if adopted, would overcome many difficulties and bring about more liberal interest in church work. It would also overcome the prevailing idea that to have a revival interest there must be foreign help, where more work is expended on the members in the church than on the sinner and outside of the church. To what advantage? Only to please and produce for overfed, gouty Christians a little hilarity. Year after year they bear "nothing but leaves." Nothing doing for the church, for themselves, nor any one else—not a soul brought to Christ by them, when they ought to exercise themselves in the spiritual work of the church, helping the pastor in building up Christ's kingdom. Alas! many of them have a name to live, but are spiritually dead.

The way to edification is not in devouring many excellent sermons, but impelling each other to go to work and save some one else, for the cry of many is, "No man sought after my soul." Nothing builds up church membership and Christ's kingdom like direct, intense labor for souls. It is not the ninety and nine in the fold, but the one lost soul that should be, and is, the supreme concern of all who have the earnest of the Spirit. Christ teaches that we are to "leave" those in the fold and seek the perishing.

The question, however, is not as to the scriptural authority for "revivals," which are largely the objective point of evangelistic labors, for we may safely take for granted that genuine revivals of religion are both scriptural and necessary to church progress. Many of those who discountenance and discourage evangelism belong to that class which has fallen a prey to a dead formal orthodoxy; but, thank the Lord, there is no considerable number of zealous Christians who doubt the expedience of such important effort.

Many plead and yearn for lay work in the congregation and community, with the supervision of the pastor or pastors. They pray to God that more of it may be done, for it is an indication of life in the church. Could we consistently object to some lay preaching when men are intellectually and spiritually qualified? It would be frivolous to allow a man to address an audience on any literary subject or art and try to enforce silence as soon as he should attempt to speak on religion or take up a text to analyze and expound it.

As we understand the definition of modern evangelism, it is neither the work of the regular pastor nor of the ordinary layman, but something intermediate. It appears, too, that the evangelist may be, and of late years often is, an ordained minister or layman of high character, with intellectual and spiritual qualifications. The popular conception, however, with many is that the latter alone should claim the title. And this, it is said, is based upon the false assumption that because the latter comes unofficially, he will be received with less suspicion by the masses, which to our way of thinking is not correct.

The point in view is not to advance any theory, but to state facts. To make it clear, let us take a characteristic case: Some pious men, as we often hear it said, feel the need of more Christian activity and a deeper spiritual work of grace in the church and community, and that some measure should be taken by which an awakening will be brought about and souls be converted. The pastors may have toiled faithfully in sowing the seed, without enjoying much, if any, fruitage, and yet that does not prove that their labor was in vain. While one sows, the other, following, may, and often does, reap the sowing of the former. It is generally admitted, and of universal experience, that often many of the most promising church members, for some reason, become lukewarm, cold and inactive, and as a consequence become dissatisfied with the ordinary services. Now then, when such a state of things exists, there is an opportune time for the pastor and his officials, or any who are specially interested in saving souls, to take hold of the work and solicit others to become interested, and in a united effort call upon all those having become lukewarm, cold and indifferent to join in the great work of the Lord, with prayer for the sanctifying influence of the Holy Spirit to revive the church and cause an awakening that many may be persuaded to say, "Men and brethren, what must we do to be saved?" Hence, to follow such a course would be, from information gathered through the experience of others, a decided improvement on having foreign evangelistic help; it would make the work more effectual, permanent and lasting.

Whilst this view may, and does, not harmonize with the prevailing idea and plan generally adopted in the evangelistic work, it would be folly to ignore or undervalue the labor of a man through whom Scotland was shaken, as by another Knox, and later Moody, through whom great London was made to pause in her wickedness, and to whom our own cities have listened with almost breathless interest for months at a time. Thank the Lord, in this type of evangelism there is little or no arrogance and little extravagance. It has received the endorsement of hundreds of Christian ministers of almost every name. Its candid opposers have acknowledged an element of good, and words of commendation have been spoken by even the Catholic press. But this case is by no means a representative one.

So that, when all is said and done, we must admit, even in the best form, that evangelism can only be regarded as something of a temporal work and open to thoughtful improvement. By many it is thought to be supplementary to more thorough pastoral work and an inspiration to a higher degree of spiritual life.

Mifflinburg, Pa.

—No large growth in holiness was ever gained by one who did not take time to be alone with God. Not otherwise can the great central idea of God enter into a man's life, and dwell there supreme. For such a possession of the idea of God, we must have much of the spirit of him who departed into a solitary place, and who continued all night in prayer: "The morning star finding him where the evening star had left him."—A. Phelps.

OLD CANTERBURY CATHEDRAL.

BY W. W. DAVIS.

"Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast
And these rejoicing eyes."—Watts.

Just before leaving Paris I glanced at the Paris edition of the New York "Herald," and was surprised at the number of Protestant church notices for Sunday services. How many? Fifty by actual count. So not all have bowed to the image of Baal. All creeds were represented: Baptist, Methodist, Presbyterian, Congregational, Salvation Army, Episcopal, McCall Mission, New Jerusalem, Israelite, Adventist, Y. M. C. A., Christian Science. Two Lutheran—one French, the other Swedish.

We were glad to escape from Paris with whole skins, for you must fairly jump across the streets to avoid the mad rush of autos. To Calais by train, across the channel, which was happily smooth as a river, by Chatham railway to Canterbury. It was a surprise, so quaint, quiet, intensely historic. What went we there for to see? The ancient cathedral. You all know the town from the books. You have all heard of Chaucer's "Canterbury Tales." We were pilgrims of a later date. You can see the lofty towers from the station, and a walk of ten minutes brings you to the enormous pile. It is enormous, 514 feet long, almost equal to St. Peter's. It is necessary to stop at a cottage and give a gray English sexton a shilling to show you through.

Next to Westminster Abbey, Canterbury is the richest cathedral in England in historical interest. Its foundation goes back to St. Augustine, about 400, and the stained glass and much of the structure to 1300. Here Thomas à Becket was murdered in 1170 at the instigation of Henry II, and a white stone in the pavement marks the spot of the bloody crime. Here the kings of England and the rulers from other lands, men and women high in state, have come to bow in reverence, century after century. The famous Black Prince lies under a marble effigy.

"Shrine of the mighty, can it be
This is all remains of thee?"

Many illustrious names appear on the walls, and Archbishops Temple and Tait and the eloquent Dean Farrar repose in this consecrated enclosure.

Two precious hours in the ancient sanctuary, reverently treading its time-worn pavement, but it was growing dusk and our train was due at eight for London. A good night's sleep, an early breakfast of coffee and rolls, and we took a stroll through the heart of the world's metropolis, reviving earlier memories, for we made a visit twenty years ago. We saw the Houses of Parliament, Westminster Hall, Trafalgar Square and Nelson Monument, National Gallery, Whitehall before which Charles I was executed, Westminster Bridge, Westminster Abbey, closed, alas, till June for the coronation. In the afternoon a service at St. Paul's Cathedral. What a grandeur and inspiration in the mighty organ as its tones echoed within those majestic walls!

Thirty years ago Spurgeon's Tabernacle drew the crowd, now it is Westminster Chapel. Services began at eleven, and at that hour the floor of the capacious room and the first gallery were radiant with a sea of expectant faces. G. Campbell Morgan rose in the pulpit, and a hush fell upon the vast audience. You have seen him, or his picture. A long neck, a smooth face, and a wealth of gray hair. Voice clear, penetrating. Not many gestures, but a continual movement of the head, an expressive play of the features. A little address to the children who had marched to seats before the pulpit. It was very plain, and the youngsters listened intently to a beautiful story. Then they sang a hymn, beginning,

"Lord, thy children guard and keep,
As with feeble steps they press
On the pathway, rough and steep."

Dr. Morgan is original in manner and thought. He took no text, but referred to chapters and verses, which the congregation found in the Bibles which were ready in every pew. It is the old Scotch style. The general topic was SIN, spelled with big letters. Kant defines sin, Morgan said, as that which ought not to be, as the supreme tragedy of the universe, as the crimson thread running through all literature. The whole sermon was a close exposition of the word; there was no declamation, no posing, no effort at display. It was a study in practical theology. Spencer is called the poet of poets, Morgan a preacher for preachers. He is a master of exposition. The sermon was about an hour long, but it was like a demonstration in mathematics—nothing could be left out.

London, England, April 24.

"I WILL NOT FAIL OR FORSAKE THEE."

BY L. M. ZIMMERMAN, D. D.

Rich possessions are won by hard work whether in spiritual or temporal things. The miner, the sculptor, the farmer, the author, the physician, the attorney, or the merchant finds before him many things which at times appear puzzling and perplexing, and only such as are brave for the struggle win the prize. The world's highway to-day is cumbered by such as had no strength for the strife and who were unwilling to make the sacrifice. Life has its duties which often appear unbearable, for the charter of God is larger than our limited vision, and in our blindness we fail to understand the meaning of life's trials. Then, too, there are not a few discouragements which are common to all—times when the best of men become weary even in well-doing. The environments are often such as to occasion both physical exhaustion and mental depression. Elijah of old knew what this meant when he hid away in the cave at Horeb, and others less great have had similar experiences—times when they felt almost disposed to give up the fight. Many of life's burdens are unavoidable, at least so far as the one afflicted is concerned. There are those who suffer because others have laid burdens upon their shoulders. Thus the innocent frequently suffer because of the guilty. Then, too, sometimes the heart is made to bleed by some thoughtless remark made by another, or an unfriendly look. It does not require much to bring a drop of blood. The prick of a pin often causes great pain; and an unkind word, an ungracious remark, a sarcastic smile often cause the heart to bleed and the head to ache. Worse than hard work is discouragement, and the faultfinder burdens many an otherwise merry heart. There are some things we all crave which money cannot buy. But while life has its cares, life also has its joys. Greatest among all these are those which come to us from the promises of our dear Heavenly Father, who says to each one of us: "I will be with thee; I will not fail or forsake thee." Such a promise from God should inspire every one to greater zeal for God and the right, and send the weary and heavy-laden on their way rejoicing, for "if God be for us, who can be against us?" True, many of God's own dearest children are among the greatest sufferers, but good will ultimately come out of it all, for God careth for his own, and he careth for you.

Baltimore, Md.

JOHN RUSKIN'S BOYHOOD AND THE BIBLE.

BY WIGHTMAN F. MELTON.

John Ruskin, the only child of well-to-do Scotch parents, was born in London, February 8, 1819. His father was a successful business man and a member of the prosperous firm of Ruskin, Telford & Domecq, was nevertheless a lover of good books and pictures, and gave his son ample opportunity for the cultivation of literary style and the formation of artistic taste. His mother, an orthodox Scotch woman, looked most carefully after the religious training of her boy.

In his last years Ruskin gave, in "Præterita," a detailed and unreserved account of the more important events of his childhood. It is done so exquisitely that one can do no better than to paraphrase some parts of his story. This I have already done in the introduction to my edition of "Crown of Wild Olive" and "Queen of the Air" (Macmillan, 1910). For our present purpose an abridgment and variation of that paraphrase, with some additions, will suffice.

Ruskin tells how, at five or six years of age, he was content to pass his days in tracing the squares and comparing the colors in his carpet, examining the knots in the wooden floor, or counting the bricks in the houses on the opposite side of the street. The child was often whipped, and was allowed to have no toys.

When Ruskin was a small boy it was customary for him, punctually at six o'clock in the evening, to join his parents in the sitting-room. He had his cup of milk and slice of bread and butter in a little recess with a table in front of him. This recess, or corner, was reserved for him, and in it he spent his evenings, as an idol in a niche, while his mother knitted and his father read to her and to him, as far as he chose to listen.

Little Ruskin's niche was a well-lighted chimney corner, not too cool in winter and not too warm in summer. The table in front of him served to shut him in and also provided a place for his cup, plate, and book. After tea his father read to his mother whatever pleased themselves, while the boy picked up what he could or read instead what he liked better. Thus he heard all of Shakespeare's comedies and historical plays again and again, all of Scott, and all of Don Quixote (a favorite book of his father's).

Ruskin says his father was an absolutely beautiful reader of the *best* poetry and prose—of Shakespeare, Pope, Spenser, Byron, Scott, Goldsmith, Addison, and Johnson—and that his delivery of "Hamlet," "Lear," "Cæsar," and "Marmion" was melodiously grand and just.

Ruskin chronicles with deep gratitude his debt to his mother for the resolutely consistent lessons which so exercised him in the Scriptures as to make every word of them familiar to his ear in habitual music, yet in that familiarity reverenced as transcending all thought and ordaining all conduct. He cannot recall the time when he did not know the Bible. This, he says, his mother effected not by her sayings of personal authority, but simply by compelling him to read the book thoroughly for himself. As soon as he was able to read, his mother began a course of Bible work with him which never ceased till he left home to attend Oxford. She read alternate verses with him, watching at first every intonation of his voice and correcting the false ones till she made him understand the verse, if it was within his reach, rightly and energetically. It might be beyond him altogether; that she did not care about. But she made sure that as soon as he got hold of it at all he should get hold of it by the right end. In this way she began with the first verse in Genesis and went straight through to the last verse of the Apocalypse, hard names, numbers, Levitical law, and all; and she began again at Genesis the next day. After the reading—two or three chapters a day, according to their length—he had to learn a few verses by heart or repeat to make sure he had not lost something of what was already known.

Ruskin's mother made a list of the chapters which she required him to memorize, and with which she gave him secure ground for all future life, practical and spiritual. It is interesting to note the special influence of these chapters on his life and in his various writings. Here is the list: Exodus, chapters xv. and xxx.; 2 Samuel, chapter i. from verse 17 to the end; 1 Kings, chapter viii.; Psalms xxiii., xxxii., xc., ciii., cxii., cxix., cxxxix.; Proverbs, chapters ii., iii., viii., xii.; Isaiah, chapter lviii.; Matthew, chapters, v., vi., vii.; Acts, chapter xxvi.; 1 Corinthians, chapters xiii., xv.; James, chapter iv.; Revelation, chapters v., vi.

Ruskin declares that, though he picked up the elements of a little further knowledge in mathematics, meterology, and the like in after life, the essential part of all his education was the careful training in the Bible that his mother gave him. As an illustration of the influence of the English Bible on Ruskin's writings, the last paragraph of his lecture, "Work," may be cited. This paragraph of about five hundred words contains some eighteen biblical quotations and allusions.

In his early years young Ruskin accompanied his parents on summer tours through England, Scotland, France, Germany, and Switzerland. It was during these years that he saw nearly all the noblemen's houses in England, and in reverent and healthy delight of uncoveted admiration, perceiving, as soon as he could perceive any political truth at all, that it was probably much happier to live in a small house and have Warwick Castle to be astonished at than to live in Warwick Castle and have nothing to be astonished at.

Ruskin, the only child, is not ungrateful for what his parents did to help him; but he counts the dominant calamities of his life as being, first, that he had nothing to love (presumably brothers, sisters, or pets); secondly, he had nothing to endure; thirdly, he was taught no precision or etiquette of manners; last and chief of evils, his judgment of right and wrong, the powers of independent action (not *thought*, in which he says he was too independent) were left entirely undeveloped because the bridle and blinkers were never taken off him. He declares that he was by protection innocent instead of by practice virtuous. But he adds: "My native disposition, . . . though I say it, is extremely amiable when I'm not bothered."

Whether acquired in childhood or later, Ruskin recounts peace, obedience, faith (these three for chief good), next to these the habit of fixed attention with both eyes and mind, as being the main practical faculty of his life.

We get some idea of the bigness of Ruskin's heart from his remarks concerning a mistaken correspondent who complained of his habit of sneering at people of no ancestry. He says he had not such a habit, though not always at ease in writing of his uncles, the baker and the tanner. His readers, he affirms, may trust him when he tells them that, in remembering his dreams in the house of the entirely honest chief baker of Market Street, Corydon, and of Peter (not Simon), the tanner, whose house was by the riverside of Perth, he would not change the dreams, far less the realities, of those early days for anything he could hear remembered by lords and dames of their days of childhood in castle halls and by sweet lawns and lakes in park-walled forests.

Knowing Ruskin's lonely boyhood and over-rigid training, we are sometimes surprised and always gratified to find him seeing the really beautiful, helpfully

sympathizing with the men about him, gladly doing his work well, and never failing to see and appreciate the divine idea and the nobility of human life.—Nashville Christian Advocate.

ARGENTINA'S MISFORTUNES.

BY REV. S. D. DAUGHERTY.

Perhaps no continent is more richly blessed in natural resources than South America. This is especially true of Argentina in her endowments for agriculture, pasturage and everything else that a fertile soil and good climate can produce. The herds and flocks of her vast plains, the bountiful crops from her broken ground, cannot be surpassed in any part of the world. The ease with which her broad acres are cultivated, her straight lines of railroads built, her rivers navigated, her herds and flocks reared, is the admiration of all who know the conditions here. Her wonderful possibilities have been more and more appreciated by succeeding generations, ever since the European discoverer first viewed the landscape o'er, some four hundred years ago. For more than two hundred years avaricious Spain imported everything available to her own shores, giving literally nothing in return except the Jesuits, who, with the same spirit outgeneraled the political forces in the acquisition of the property of the aborigines, and thereby brought upon themselves their own banishment and the confiscation of their ill-gained possessions by the king and his deputies here.

England having lost her rich possessions in North America, and, no doubt recognizing the unsettled state of affairs, especially in what is now known as the Republic of Argentina, set about by force of arms to possess the land that more nearly approaches in productiveness and general value the land they lost than any other. In this she suffered a humiliating defeat at the hands of the Argentines themselves. Having beaten back the lion that was wont to make them and their tempting land its prey, they soon made bold to declare their independence of the nation that for almost two centuries had literally fleeced this land, without even giving to those who occupied, or tilled the soil, the moral and religious help that strangers might justly have expected. True, she did give Argentina a State church and a clergy, but a clergy so corrupt that they have debased the very name of religion.

Since a nation is what its people are in righteousness, rather than the amount of grain they can produce, the people who inhabited what is now known as Argentina for the first two hundred years of its history suffered great misfortune. The contrast between the conditions here during its early history, and those in what is now the United States, must be very apparent to all. But these vastly different conditions, it should be said, were no doubt due, in no small degree, to the different motives that possessed the hearts of the men that immigrated to these respective countries. To the former, the great body of men went in search of material wealth, and without much thought of a land of better opportunities to be a man, and to enjoy his rightful liberties of conscience. To the latter went men imbued, first of all, with a passion to find a land where, as men, they could enjoy the inalienable rights of conscience. The first-named had their crucifix, saints and masses, while the other had their Bible, built their church and school-house and worshiped God according to the dictates of their own consciences. In this, Argentina suffered great misfortune.

Argentina entered upon her history as a republic in 1810, but for reasons already suggested made little progress in her internal development during the first three-quarters of the century just closed. That she has produced some noble men is to her glory; that she has not had more is largely due to her misfortunes. With empty forms of religious service, with a laity ignorant of the teachings of the Word, and with a clergy largely furnished from the "undesirables" of the Latin countries of Europe, we need not wonder that this fair land is pagan. Her idols are "Argentina" and her heroes. These she literally worships for want of something better. Another misfortune.

Failing to take this garden spot of the world by military force, England improved an opportunity to enrich herself by furnishing the money to establish banks, build railroads, etc., until to-day she has more gold well invested here than any other nation. She really controls the finances of the country. Like the ten sons of Jacob who went down to Egypt for corn and returned with their sacks well filled and their money in them, so the sons of England found not only the corn they needed, but have been returning with ever-increasing amounts of money with their bags of corn. She—or perhaps more accurately speaking, her people—have no doubt done, as a rule, a legitimate business, as things go here; but if a Christian nation is its brother's keeper, she has sinned grievously. Her people—and they are supposed to be the strongest non-Roman Catholic colony here—have done more to secularize and debase the purpose of the Lord's day than all others by making it the day of sports. This is encouraged by their clergy administering the holy communion at 8 o'clock in the mornings to accommodate the golf, cricket, etc., players. I am informed that very few take advantage of the sacrament of our Lord's sufferings before going out to desecrate the day he honored and blessed in an altogether different way. Her sons have imperiled the sobriety of this country by introducing whiskies and other alcoholic stimulants, and by their own excessive use of the same, until they have justly merited the reputation of being the drunken people of the country. They have, indeed, brought upon themselves the woe of giving strong drink to their neighbors. Already two of their ministers, one succeeding the other, in the same church, have left the country, it is said, because of drunkenness. Then her ministry have declined to do mission work among the uncared-for Latins, on the ground that it would be proselyting, since they too, as Anglicans, belong to the Catholic Church. True, the German, Scandinavian and North American influence in some things has not been much better. These things have been, and will be, to their shame, but they have indeed been Argentina's greatest misfortune.

We believe that a day of better things is already here, and it is gratifying to note that the country from which Argentina got the model for her constitution and for her system of public schools is through her missionary agencies doing more than any other to give the gospel to a long-mistreated and neglected people. The work is just begun.

Buenos Aires, Argentina, April 3, 1911.

—It is, of course, a man's duty to decline to attempt a piece of work that demands more time than he ought to give to it. But once having accepted it as his duty, let his lips be sealed to the temptation to plead that he had not time enough to do it right! The best work is done by those who have the least time—whose time is too precious to waste any of it in false excuses.—Sunday-School Times.

—Your life cannot be good if your teaching is bad. Doctrine lies at the basis of life. You may profess to believe a good many things, but in reality what you believe is the very substance and inspiration of your character.—Selected.

A USEFUL CITIZEN.

Jacob A. Riis, the "Dutch reporter," as he was called for many years in New York, and "America's most useful citizen," as Roosevelt designated him, is not an eloquent man, and his Danish brogue makes him difficult to be understood, but the story he tells and the achievements he represents are an inspiration, and create a great interest in the man.

Mr. Riis's message is an important one. It is an appeal for brotherhood. He tells how the brother in the slum and the brother on the avenue have drifted apart, chiefly through industrial conditions. The great business of men and of churches is to find the brother.

The personal history of Mr. Riis is a thrilling one. He was born in Denmark in 1849. His father was a teacher in the Latin school, where Jacob received a good education, and then went to Copenhagen to learn the carpenter trade. When he was twenty-one he came to America "with a pair of strong hands and stubbornness for two." In his search for work he endured many hardships and privations, often going without food for days. He was in turn a laborer in a coal mine, farm hand, employee in a brick yard; but his ambition was to become a journalist. Finally, he became a reporter for a news agency, and then became editor of a journal, which had a hard struggle for existence, and which he bought for $650, paying $75, all that he had in money, and giving notes for the balance. He was, for a time, the paper's owner, editor, reporter, publisher, advertising solicitor, and sole contributor.

At one time Mr. Riis thought seriously of entering the ministry, having come under the influence of a Methodist minister. He determined, however, to exert his Christian influence through his paper rather than from the pulpit and to remain in the field of journalism.

After a visit to Denmark in 1875 he took up his work in earnest and became a reporter for the New York "Tribune" at the Mulberry Street police headquarters, and later he reported for the New York "Sun." In both places he told the truth about the condition of the police department and about the people in the slums. By constant hammering to the fullest extent that his papers would permit, and by delivering illustrated lectures, he awakened the public conscience. As a result of his work, rear tenements and dark rooms were abolished, and finally Mulberry Bend, the worst tenement block in New York, was wiped out. He secured a truant school for the boys who had previously been imprisoned with juvenile criminals. He did the work that won school parks in the city. He labored for more schools; he demanded light for the dark tenement hallways; he opposed child-labor; and was instrumental in securing playgrounds for schools.

"How the Other Half Lives" was his first book. At a time when the people of New York were starving, a woman of the avenue had a great feast for her poodle dog. This so aroused the indignation of Mr. Riis that he wrote the book, that the half on the avenue might know how the other half lived.

Perhaps his greatest book is, "The Making of an American," a fascinating story of his own life.

Here is a little chapter of his experiences in the time when he was a foreigner, just come to the city of New York:

A cold October rain had been sweeping the streets of New York since dark. The great city stretched black and damp and dismal before a shivering, haggard youth, who cowered in a doorway and sought to draw closer about him the patches of his soaked clothes. He was homeless, friendless, penniless and, what was even worse, hopeless. He had eaten nothing since—when had he picked up his last scraps? He roused himself at the thought. A full day and part of another had passed since his scanty meal. The rain paused, worn out with its violence. The young man staggered aimlessly from the doorway down the street. The sound of waters growling beneath him caught his ear. He hesitated and turned his steps to the gloomy bank of the sullen North River.

Below, the swollen current dashed into gray foam. The youth peered through the darkness, fascinated by a new idea. Two steps would bring him to the edge of the bridge, and they would not be long ones either. An instant to brace himself and gather his muscles and he could spring away out into those swirling waters. It would not take a big jump. He had often made much longer ones. And then, his weary struggle and his dinnerless days and homeless nights would be over. It seemed so easy, when he stopped to figure it all out again. He made the first of the two steps haltingly. Of a sudden there was a low whine in the darkness. A wet, trembling little dog rubbed against his trousers. He stooped down instinctively and the dog licked his hand, with a hearty sympathy which seemed to leap through his body like an electric shock. And it was—a powerful one, too. A second time the dog whined. With a sudden movement the young man gathered it up in his own wet arms and dashed blindly away. The little animal had saved him from himself and—the river.

But there is a sequel. Again the rain began, a chilling, drenching downpour. The dog nestled closer to the youth as he raced on through the night. The lights of a police-station flared ahead. The young man was past caring where he laid his exhausted body. He pushed through the door and asked the sergeant for a night's lodging.

"What's that under your coat?" was the suspicious query.

"Only—only a dog, sir!" was the hesitating reply.

The sergeant frowned.

"You've got to put that cur outside," he grated, "if you want to stay here!"

The boy walked uncertainly to the door. The gust of rain he faced when he opened it numbed his brain and body. It was impossible to brave the storm. He stepped back.

"Couldn't you let the little fellow stay here just for to-night?" he pleaded.

"You heard what I said!" was the snarling reply. "No!"

The young man pushed the door open again and gently put the dog down. It drew its tongue slowly across his hand and slipped into the darkness.

In the police-station lodging-room the youth stretched his weary body on the bench and slept. Toward morning he was sharply awakened by the sense that some one was bending over him. His hand darted beneath his shirt. To his horror a small locket he had brought from home, the one possession he had treasured through all of his struggles, had been stolen. He sprang to his feet and desperately poured out the story of his loss to the sergeant. The officer heard him with a sneer.

"What is a tramp-boy like you doing with a locket?" he thundered. "You ought to be clapped into a cell! Here, Jack, put him out!"

The doorkeeper advanced with a black look. Before the youth could defend himself he was dragged, kicking and squirming, across the room. Almost before he realized it the door was thrust open and he was thrown bodily down the slippery steps.

But he was not without a friend. Curled up on the step, his companion, the dog, had been waiting patiently for him to appear. The struggling figures brought the animal to its feet with a growl. As his master was hurled to the walk the dog fastened its teeth in the

officer's leg. The man screamed with rage and pain. Then, before the youth could pick himself up, the policeman grasped his faithful defender by the neck and, whirling the dog above his head, dashed its brains out on the stone steps.

Thus did Jacob Riis, the poor Danish boy, get his first glimpses of New York police justice. It took twenty-five years for him to avenge that dog's death and to change the conditions of rottenness and tyranny which brought it about. He never forgot. When the time came to strike, he—well, you can imagine that he struck hard.

The outcast boy had grown to be a middle-aged man and the unknown immigrant had become one of the greatest powers for good in New York, when one night he escorted to that well-remembered station no less a person than Theodore Roosevelt. It was plain Mr. Roosevelt, at that time New York police commissioner. And he was causing more stir in that city than any other official, state or national, has done since. It was just such a night as that one a quarter of a century ago which Mr. Riis recalled so vividly. A sharp downpour of rain had begun and Mr. Roosevelt buttoned his overcoat to the top and shivered as they breasted the storm. He had said: "I am going to clean out the New York police force if it takes all my life to do it."

The brutal sergeant was no longer there and the doorkeeper had disappeared, but the furnishings of the building were exactly as they had been twenty-five years before. And its reputation hadn't changed either. In the foul-smelling lodging-room three young men were sprawled asleep. One was a fresh-faced, coarsely-clad youth from the country.

"I was like that," said Mr. Riis, pointing to the sleeping form. And there, in the uneven light and flickering shadows, he again told his story.

"I will smash this to-morrow!" was Mr. Roosevelt's comment when the tale was over.

And he did—with Mr. Riis's help. The New York police lodging-rooms, with their dirt and their crime and their bullying, were closed. And it was not long before a substitute was given those in need of it—a substitute, you can depend upon it, of a good deal different character, where those who had fallen behind in the race of the big city could be helped up again, not pushed farther back. Kind hearts and wise counsel replaced bullying sergeants and police clubs, too. Don't you think this was the kind of revenge that should have done Mr. Riis a whole lot of good, a kind that was well worth waiting for?

Carpenter, wood-chopper, brickyard helper, railroad laborer, ship-builder, trapper, salesman, tramp, but never beggar—the early struggle of young Riis covered a wide circle. This was all, of course, before he became a reporter.—The Watchword.

HAPPINESS.

BY FREDA WITTLIG.

It has been said that "Life is what we make it." If this be as we believe, true, then it lies within the power of each individual to make his life a happy one.

One of the sublimest writers tells us "that man is born unto trouble as the sparks fly upward." Sorrow and trial do come to each of us, yet it is not the will of our Heavenly Father, who is infinitely wise and loving, that his children should be unhappy. Indeed, our happiness is made his especial care. We, however, do not always realize this. Because of God's very love for us he sometimes finds it necessary to adopt measures for the securing of our happiness which at the time seem very undesirable. Thus the real purpose of the sorrows and trials that come to us is hidden, these blessings in disguise unrecognized, and we see but the "cloud" and not its "beautiful silver lining."

Since our Heavenly Father is expressly interested in all which pertains to our happiness, it ought—indeed, must—become the duty of each one to be happy. For only as we are happy can we make others so. We cannot give out to others that which we do not possess.

We can also do far better and more effectual work if we are happy. How, then, can this great possession so much desired by all God's creatures be obtained? Murray has, in substance, said, "that to be happy we must be holy; and to be holy we must be happy." The one is dependent upon the other.

If, then, so much depends upon our living in harmoney with God, whose "law is perfect," our first endeavor to secure happiness must be along the line of duty.

> "Stern lawgiver; yet thou dost wear
> The Godhead's most benignant grace;
> Nor know I anything so fair
> As the smile upon thy face."

"If ye know these things," said Jesus, "happy are ye if ye do them."

Happiness does not depend upon our surroundings. Material things do contribute to happiness, yet the heart is not dependent upon them in the sense of being truly happy. If happiness did depend upon material possessions, some of the noblest characters, deprived of luxuries, even the comforts, and sometimes necessities, of life, would have been unhappy. Instead we find their testimony one of continual rejoicing, as was true in the life of the apostle Paul, who expressed himself in these words, "I overflow in joy in all my afflictions," and who also said, "Rejoice in the Lord, and again I say, rejoice."

If happiness were dependent upon possessing riches, few could obtain it. The lives of the rich and indulgent often prove they possess everything but happiness. Consumed with care and pleasure, their souls find no room for expansion or enjoyment of him "in whose presence there is fulness of joy."

No one can be happy who does not strive to make the best use of the talents God has entrusted to his keeping, to cultivate the best in his being by continually giving out, without stint or measure, to those less blest about him. Happiness cannot come to the selfish. The selfish soul cannot comprehend the fact that "It is more blessed to give than to receive." "Half of the world," said Henry Drummond, "is on the wrong scent in pursuit of happiness. It consists not in getting, but in giving."

Whatever are the circumstances of life which present themselves to us for consideration, we may be certain of one thing, that happiness can never be obtained except by compliance with the important conditions necessary for the bestowal of God's blessing. There never can be real joy, rest or peace until our wills are one with his. Then the keeping of his commandments, which constitute the foundation of happiness, become our greatest delight, and we find fulfilled the promise of our Savior, "These things have I said unto you that ye might have joy, and that your joy might be full." Happy, and only "happy, is the people or individual whose God is Jehovah."

Marietta, Ohio.

—The devil has not indeed a doctor's degree, but he is highly educated and deeply experienced, and has, moreover, been practising, trying, and exercising his art and craft now well-nigh six thousand years. No one avails against him but Christ alone.—Martin Luther.

EXCESSIVE ORGANIZATION.

BY REV. J. W. ROMICH.

Organization is one of the characteristics of civilized life. The primitive man is inclined to pursue the objects of life alone. It is not long until man learns that in union there is strength, that in combination of effort there is power.

In our industrial world to-day we see organizations of every sort. Our nation trembles at times before the clashing of these great organized powers. In many of these organizations the altruistic idea, though loudly proclaimed, is not to be discovered, even after a most careful examination.

In the social life of our people we find orders and clubs of almost infinite variety that absorb the attention and energy of the people, and matters of weightier importance are excluded.

The church of Christ is an organization of the simplest possible character, as described to us in the Acts of the Apostles, the greatest of church histories. Everything was left in the simplest form so that nothing might draw the attention from Christ. The preachers of that age preached Jesus only. The result was that many were added to the true church.

By and by the organization spirit crept in, until in the fifteenth century we behold the most powerful organization that the world has ever known. But the great mass of the people when they looked at the church saw not the face of Jesus, but the magnified hierarchical system. They saw the procession on the streets of Rome and the spectacular performances in the cathedrals. When they listened they heard not the voice of Jesus, but the whirling of the great wheels of machinery. Corruption crept in and awful things were done in the name of religion. Finally a son of the people arose as a moral leader to cry down these profanations and to lead the church back to apostolic simplicity, for this was Luther's aim.

We believe that the organization of the church should be as simple as possible. The best spiritual work has always been done under these conditions. The desire to hasten the Master's work and increase the power of the church has, in these latter days, led to a multiplicity of organizations in the church. It is not uncommon for churches of fifty members to have half a score of organizations, and every society must have its conventions, local, state and national. It is a question whether all these organizations do increase the efficiency of the church or whether they do not retard the growth of the kingdom by causing a reliance on the human machinery instead of on the Spirit of God.

It would cause weariness to even mention all the different organizations that are springing up in our churches. Many people seem to get a sort of organization fever. They seek to immortalize themselves by becoming the founders of some new society that will sweep the great masses of men into the kingdom of God. There are those who have so many church societies to look after that they have no time left for the regular services of the church. Pastors are urged into this and that society until they have but little time left for study or pastoral work. One of the great essentials in church work is to keep everything united and harmonious. When there are a great many organizations, this is a most difficult task. The motive that prompts these numerous societies is a worthy one; but let us be careful lest in our desire to accomplish much by "up-to-date" methods, we forsake the old well-tried ways.

San Bernardino, Cal.

LETTER FROM NEW YORK.

When I was a boy in eastern Pennsylvania, more than half a century ago, there was great excitement when we heard of some relative or neighbor who had decided to sell the farm and go to Ohio. At that time Ohio was the wonderful land of promise, located in the Far West, beyond the Blue Ridge, away off somewhere among the Indians. On my way to school I frequently met Polly Heckewelder, daughter of the Moravian missionary, the first white child born in Ohio. When we said farewell to the emigrants, we never expected to see them again, and in point of fact we rarely ever did see them again. The day of departure was a great occasion on the countryside. The goods and chattels were packed away in a long blue wagon, covered with canvas and drawn by four stalwart horses. The women and children were stowed away as comfortably as possible among the mighty feather-beds which constituted an important item in the household furniture of those days. Sometimes several families started off at the same time, and the procession of horses and wagons made quite a caravan. After a six weeks' journey, involving considerable hardship and suffering, they reached the promised land.

I could not help contrasting my own experience a few weeks ago with that of my neighbors back in the forties. I, too, started for Ohio. I took supper in New York, went to bed at Albany, woke up at Ashtabula, took breakfast in Cleveland, and, after a delightful ride through the blossom-covered fields and the flourishing factory-filled towns of Ohio, reached Springfield near the western boundary of the state in time for dinner, if possible in fresher and finer condition than when I started.

I make it a point of going to Springfield at least once every forty years. My previous visit was in 1871, just after the meeting of the General Synod in Dayton. Dr. Sprecher was at that time still in his prime. He gave me a gracious reception, and at his invitation I attended a meeting of the faculty of Wittenberg College. Of all the members of the faculty of that day, but one survived to greet me on my second visit, the beloved Professor Prince.

In 1875 I again met Dr. Sprecher. It was at the General Synod in Baltimore. The first skirmishes in the Common Service war had already begun, and with the temerity of youth I attempted to cross swords with the veteran leader. To this day I cannot forget the ease and the skill with which he disarmed me and sent me a demoralized captive to the rear.

There was one circumstance, however, which I had forgotten but which he never forgot. I had supplied myself with a trunk full of books, weapons of formidable character for such as could handle them. Although we were antagonists, I cheerfully loaned him some of my books. Many years afterward, while this saintly father in the church was slipping away from us on the Pacific Coast, I sent him a message of friendship, and through his pastor received in return a most affectionate greeting, thanking me especially for the service I had rendered him in the liturgical debate that had taken place between us thirty years before.

But I must stop here. The story will be continued in our next. GERMANICUS.

May 12th, 1911.

—In races, though many run, one only can receive the prize. But thanks be to God, it is not so in the Christian race. All who run as the Lord has appointed shall be sure to win. No opposition can prevail against them, nor will the number of the candidates be any diminution to the happiness of each.—John Newton.

HEAVENLY WISDOM.

BY REV. FRED. V. CHRIST.

To be always at one's best. That the words of our Master may ever ring their chimes of his approval. Well done; come a little higher. And that the world may know that we have been in his company, whom to know is life eternal. That the odor of the fairest among ten thousand may linger enchantingly in all of our actions and lend a grace from him who is all grace, and with whose grace we are all filled. To be aware that when we act, he is acting through us. That his will is the will of the King in the interior kingdom of the soul, and that all is brought into captivity to Christ. That though it be hard for his wisdom to penetrate to hardened hearts, it is easy of access to the humble and sincere. The bent knee, the adoring heart, the willing mind, the light of love, the truth of prophecy, the kingliness of control, the walk with Jesus, these are ways to rise always to the occasion and mount up as on eagle's wings to higher things. In Christ wisdom is justified of her children, and hideth not, but revealeth her perfection. The idea of the best activates the good and tendeth to the best. Let not appearance for the best overtake the reality, for it is better to be less with truth than appear more with lies. Cant negatives all true progress in the end, and where a man *lies*, there he falls. Though we cant ourselves to the skies, yet some will know, and we will know, and God will know. Life—eating, drinking, sleeping, working—a bow to see how far we can shoot the soul and how near we can hit the mark of high calling in Christ Jesus. The eye of faith—the light of the world. These assure us of our best—always and everywhere.

New York.

THE YOUNG PEOPLE'S FORWARD MOVEMENT.

BY REV. P. A. HEILMAN.

Fellow Pastors of the General Synod: A great opportunity is before us. A multitude of young people have recently come into the church. They are eager for something to do, and their growth in grace depends on their service. The Young People's Forward Movement in missions calls for the enlistment of every young man and woman in the church to help. The Home Mission Board and the Foreign have each provided some new work for the young people's societies.

The home fields supported by the young people now are Dubuque, Iowa, Rev. Harvey M. Leach, pastor; Wilmington, Del., Rev. P. H. Rearson, pastor; and Dayton, Ohio, Rev. H. B. Burkholder, pastor.

This is the work of less than 400 societies. We have 1,800 churches in the General Synod. Think of what the young people could do if they were organized and all had at least one or two shares of Home Mission stock. Instead of three young people's missions we would have at least twelve, and the apportionment would be met by every church.

If every society in our General Synod were supporting a catechist in India, or a student, perhaps a missionary, what mighty strides we would take in reaching the heathen, and what joy our young people would have in the thought that they were working day and night for God—while they were sleeping their missionaries were working.

Brethren, let us give our young people a chance. Organize them for world-savers, and give them something to do at home and abroad, and see them grow. Send a representative to the Lutheran rally at Atlantic City during the International Christian Endeavor convention, July 6th to 12th. Then let us all get to work to make our blessed religion known at home and abroad.

Baltimore, Md.

CALIFORNIA SYNOD.

The twenty-first annual convention of the California Synod was held in San Diego, Cal., May 2-5, 1911. All of twenty-one congregations of synod were represented with but three exceptions. One recently organized church in the Barstow Colony, Fresno county, Cal., was admitted.

The three days of synod were crowded with the earnest consideration of weighty questions, and the discussions were pervaded by a spirit of kindly consideration and harmony. The most important question to come before synod was the establishment of an educational institution for the preparation of young men for the ministry. In the consideration of this matter synod was favored with the presence and counsel of Dr. F. G. Gotwald, secretary of the Board of Education. It was finally decided "that the Synod of California establish an educational institution, providing a course of training preparatory to entering the theological seminary." For the attainment of this end an apportionment of fifty cents per member was levied, and resolutions adopted requesting the Board of Education to assist financially and by counsel in the establishment and maintenance of the school. The following nine directors were elected: Rev. W. E. Crouser, Rev. H. J. Weaver, Rev. O. H. Gruver, Rev. C. F. Oehler, Rev. G. H. Hillerman, Rev. J. W. Ball, Ph. D., Mr. J. A. Bohn, Mr. H. A. Getz and Mr. J. C. Fricke. Already two offers of land have been received—one of fifteen acres, together with the part proceeds from the sale of forty adjoining acres, in the vicinity of Monterey; and another offer of five acres of land in Hollywood, a suburban district of the city of Los Angeles.

The second item of interest was the Home Mission report. The California Synod is composed largely of mission congregations, and in nearly all a commendable increase of membership was reported. The benevolence was raised. Old debts were reduced or canceled in five instances. Important improvements to church property were made by five congregations. Nine missions reduced the amount of aid received from the Home Mission Board in amounts ranging from $20 to $140. Two church edifices were erected, a third is now engaged in building, while a fourth is gathering funds for the same purpose. Promising fields were pointed out in the Sunset district, San Francisco, in San Pedro, also in Phoenix, Ariz. Arrangements were made to canvass the latter field with a view to organizing in that important center.

It was ordered that the synodical paper, "The California Lutheran," be discontinued with the May number. A committee of five was appointed to gather, edit, and transmit notes of interest to the church papers.

A large share of the last day of the convention was occupied by the adoption of a new constitution. One of the marked alterations was the change of the time of the synodical meeting to the second Friday of October. The next convention will be held in St. Mark's Lutheran church, Los Angeles, Cal., Rev. J. W. Ball, Ph. D., pastor, in October, 1912.

The following officers were elected: President, Rev. J. W. Ball, Ph. D.; vice-president, Rev. C. F. Oehler; secretary, Rev. G. H. Hillerman; statistical secretary, Rev. O. H. Gruver; archivist, Rev. W. E. Crouser; treasurer, Dr. P. S. Leisenring.

J. E. Houk, *Reporter.*

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Second Quarter: Lesson IX. May 28, 1911.

Micah's Picture of Universal Peace. Micah iv. 1–8.

Golden Text.—"Nation shall not lift up a sword against nation neither shall they learn war any more." Micah iv. 3.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

Micah was a prophet who lived in a village near Jerusalem about 700 B. C., 2,600 years ago. He was contemporaneous with Isaiah and was a man of the same spirit, though not of the same great gifts. The gift of his prophecies, uttered at different times, is that God will surely punish the Jews for their apostasy by allowing the eastern invaders to plunder the cities, to deport and to abuse the people. He also sees a divine overruling through which the people shall be purified and a remnant of them restored to become the regenerators of human society. He sees the days of the Son of man and of a universal, spiritual Israel. The Jerusalem of Micah is best understood as the Church of Christ or the Kingdom of God.

To-day's lesson is to be studied not so much as a historical record as a prophecy of world-wide peace. Such a prophecy will be regarded as an idle tale by those who see no providence in the affairs of men. It will be said that armies and armaments have never before been so formidable. Nevertheless, the enormous cost of their maintenance and their fearfully destructive power are after all factors that will hasten their abolition. Moreover, the moral sentiment of the race is beginning to hold war as nothing less than wholesale murder.

I. The Source of Peace (v. 1)

The House of the Lord.—Micah sees the wonderfu exaltation of the House of God. "In the latter days," the days of the Messiah, the kingdom of God shall be so prominent and attractive that all "peoples shall flow unto it." This means that true religion shall leaven all nations and permeate all society. It is the mainspring of universal peace. It alone rises superior to national passion and substitutes patience and forgiveness for vengeance. It creates the moral sentiment, expressed in public opinion, which will eventually make bloodshed impossible.

II. The Way of Peace (vs. 2, 3).

The Gathering of the People.—As human schemes for the betterment of society fail, the word of the Lord will be more and more sought. "His ways" are just and good, and lead to true peace. It will be found that universal peace is attainable only as men find personal peace with God. The regeneration of society depends upon the regeneration of the individual. Industrial peace will be realized only in the keeping of the Golden Rule, and political peace in remembering the Lord's precept, "Put up thy sword."

The pledge of peace is the Prince of peace. When Chile and Argentina entered into a perpetual agreement of peace they erected upon the Andes a colossal statue of Christ to be a silent and lasting witness of their covenant.

Arbitration.—Peace will be attained and maintained through arbitration. Jehovah "will judge between many peoples, and will decide concerning strong nations afar off." Whatever this may mean, it seems to imply that the principles of divine justice shall apply to the regulation of national and international affairs. How wonderfully this is being worked out through the various courts of arbitration, notably through the Hague Tribunal.

III. The Blessings of Peace (vs. 4–8).

Industrial Progress.—Micah's prophecy has become a classic in the literature of peace. "They shall beat their swords into plowshares and their spears into pruning-hooks." This means the conversion of the waste of war into that which makes for the wealth of nations and the happiness of the people. Just as a private fight or lawsuit involves the expenditure of money and waste of time, so does that of a nation. The maintenance of great armies and navies consumes the resources of the world to an alarming degree. Untold millions have been squandered in unjustifiable wars—millions that might have been applied to turning deserts into fertile fields, dispelling ignorance, preventing poverty, and evangelizing the world. The support of the army and navy, and the payment of pensions consumes three-fourths of the entire vast revenue of the United States. The cost of the Panama Canal is trifling in comparison with the cost of the Civil War.

Security.—They shall sit every man under his vine and under his fig tree; and none shall make them afraid. This is the beautiful picture of quietness and safety promised by God in the good times of the Messiah. Every one shall have his own home in which he shall not be molested.

Piety.—The goodness of God shall lead men to acknowledge him, and they shall say, "We will walk in the name of the Lord our God for ever and ever." War separates even good people. The churches of the North and South were parted fifty years ago on account of the passions of war, and are still alienated.

Humanity.—The poor and the crippled are cared for, and the disabilities of the unfortunate remedied in the good time of peace.

Restoration.—The city of God, Jerusalem, the Church shall come to her own estate and occupy the towers of advantage and the strongholds of influence not simply in Palestine, but everywhere.

Practical Thoughts on Peace.

Pray for it.
Think of its blessings.
Study the horrors and cost of war.
Awaken public sentiment concerning it.
Petition the Congress to limit armaments.
Teach the children the truth about war.
Promote foreign missions.
Love God and your neighbor.

Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for May 28, 1911. A Missionary Journey Around the World. V. Missions in Japan and Korea. Acts xvii. 1–14.

BY REV. J. B. GUINEY.

I. The great need of these mission fields is men who feel that they are called. 1 Chron. xxix. 5; Isa. vi. 8-10; Matt. ix. 9; Acts x. 13-15; Acts xiv. 9, 10.

II. Christ died for Japan and Korea as well as other nations. John iii. 16; Rom. v. 8; 1 Tim. ii. 6.

III. Christ is drawing Japan and Korea to himself by his great love. 2 Cor. viii. 9; Eph. iii. 18, 19; John xii. 32; John iii. 14.

IV. Japan and Korea need Christ, the Light. Luke ii. 11, 32; John i. 9; John viii. 12; John ix. 5; 2 Cor. iv. 6, 7.

V. Christ has power and is able to save these nations. Heb. vii. 25; Titus ii. 11; Matt. ix. 6.

VI. Many in Korea are excepting Christ. Heb. ii. 14; Zech. ix. 10; Hag. ii. 7-9; Zeph. ii.-iv.

Mantoursville, Pa.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, May 28 Topic—A Missionary Journey Around the World. V. Missions in Japan and Korea. Acts xvii. 1–14.

BY REV. P. A. HEILMAN.

Getting acquainted with the world. That is one of the benefits of this world-tour. We are learning what our fellow-Christians of other denominations are doing. Our General Synod has no missions in Japan or Korea. The United Synod of the South has a flourishing mission in Japan and are doing a good work for that most aggressive nation of modern times. The religion of Christ makes nations neighbors, though they be on opposite sides of the globe.

Religion transforms nations. Until a few years ago Japan had not been heard of. But missionaries have been going there, and many of their young men and women have come to American and English schools, and are carrying back to the island nation our Christian religion, and it is working a transformation in the whole nation.

Turned the world upside down. That was what Paul and Silas did by their preaching, and that is what faithful preaching and living do everywhere. It changes the whole community. Instead of turning it upside down, it turns it rightside up. Religion always makes a community better.

Paul's Sabbath custom was to go to church. The synagogue was the place of worship, and Paul and Silas always went there. An example for every Christian, especially every Endeavorer. It is part of our religion, part of our pledge. Whether in the homeland or abroad, every Sabbath ought to find us in the house of God.

Japan our friend. Japan has a profound regard for the United States, and would no more think of making war with us than with Great Britain. She has proven that in many ways. Her Ambassador was one of the leading figures in the great Peace Congress held recently in this city. It is safe to prophesy that there will never be war between the United States and Japan.

Korea and the East. Since the war with China, Korea is governed by Japan—well and wisely governed, too. There has been great religious awakening in Korea in recent years. That religious influence is bound to permeate Japan. With religious influence from the East and West, there is great hope for Japan. The Korean Christians are all testifying Christians. They believe in being witnesses for Christ. Christian Endeavor has taken deep root in that island. We, too, are witnesses.

A great mission field. At least 30,000,000 of the Japanese have never yet heard of Christ, except in the most general way. There are three provinces of 3,800,000 people without a resident missionary.

A half century's work. It is fifty years since Christianity was introduced into Japan. There are now 800 missionaries, 80,000 Protestant Christians, 1,300 Japanese pastors and other workers, and 186 Christian schools. There is bright hope for Japan before the century closes.

Baltimore, Md.

Bible Readings.

M., May 22. Refusing Christ. Matt. viii. 28-34.
T., May 23. The call. Acts xvi. 9, 10.
W., May 24. Missionary examples. 1 Thess. i. 5-10.
T., May 25. Spiritual darkness. Rom. i. 18-25.
F., May 26. The light. 2 Cor. iv. 6, 7.
S., May 27. The effect. Acts ii. 41-47.
Sun., May 28. Topic—A Missionary Journey around the World. V. Missions in Japan and Korea. Acts xvii. 1-14.

LUTHER LEAGUE TOPICS.

May 28, 1911. 2 Kings xxiii. 1–14. The Reformation in Other Lands (Lutheran).

BY REV. H. E. CLARE.

The following from Kurtz's "Church History" may well be quoted on this topic: "The need of reform was so great and widespread that the movement begun in Germany and Switzerland soon spread to every country in Europe. . . . The German Lutheran Confession found acceptance generally among the Scandinavians of the north of Europe, the Swiss Reformed among the Romanic races of the south and west, while in the east, among the Slavs and Magyars, both confessions were received. Calvin's powerful personal influence had done much to drive the Lutheran Confession out of these Romance countries where it had before obtained a footing. The presence of many refugees from the various western lands for a time in Switzerland, as well as the natural intercourse between it and such countries as Italy and France, contributed to the same result. But deeper grounds than these are required to account for the fact. . . . The Romance people are inclined to extremes, and they found more thorough satisfaction in the radical reformation of Geneva than in the moderate reformation of Wittenberg. . . . Outside of the limits of the German Empire the Lutheran Reformation first took root, from A. D. 1525, in Prussia, the seat of the Teutonic Knights; then in the Scandinavian countries. In Sweden it gained ascendancy in A. D. 1527, and in Denmark and Norway in A. D. 1537. Also in the Baltic Provinces the Reformation had found entrance in A. D. 1520; by A. D. 1539 it had overcome all opposition in Tironia and Esthonia, but in Courland it took other ten years before it was thoroughly organized. The Reformed Church got almost exclusive possession of England in A. D. 1562, of Scotland in 1560, and of the Netherlands in A. D. 1579."

Note:

1. The Lutheran Reformation was most successful in the north—in Germany, Sweden, Norway and Denmark. In these countries the Lutheran Church became the dominant church, and remains such to-day. Its conservative character appealed to these thoughtful, rational and conservative people. For centuries they have been preëminent among the nations for their profound thought and exquisite taste in all things of the intellectual and spiritual life, and for their calm, cautious and accurate reasoning. It is indeed significant that the Lutheran Reformation took almost exclusive hold upon these nations.

2. The Reformed Church was most successful in the south, among the people of warmer blood, of more radical tendencies, extreme and impetuous in religion as in social and political matters.

3. The statement, "'The Reformed Church got almost exclusive possession of England in A. D. 1562" calls for a word of explanation. No doubt political antipathies had much to do in England's failure to align herself squarely, frankly and gratefully with the Lutheran Reformation. Her failure to do so stands out as one of history's most colossal and shameful instances of ingratitude. No Church has less of her own making, less of the things that are original and distinctive than the Church of England and her daughter, the Episcopal Church. She received her first impulse to reformation from the Lutheran Church. She adopted the Augsburg Confession almost bodily in her Thirty-nine Articles, and that which is her chief pride, the Prayer Book, is largely of Lutheran extraction.

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FRIDAY, MAY 19, 1911.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

TABLE OF CONTENTS.

CONTRIBUTIONS: Should the Pastor be the Only Evangelist?—Old Canterbury Cathedral—"I Will not Fail or Forsake Thee"—Argentina's Misfortunes—Happiness—Excessive Organization—Letter from New York—Heavenly Wisdom—The Young People's Forward Movement—California Synod - - - - - - - - - - 1-9
OUR YOUNG LUTHERANS - - - - - - - - - 10, 11
EDITORIAL: Our Words—The Ethical Power of Forgiveness—Editorial Notes - - - - - - - - - 12-15
CHURCH NEWS - - - - - - - - - - 16-21
THE FAMILY DEPARTMENT - - - - - - - - 22-27
NEW PUBLICATIONS - - - - - - - - - 28
MISCELLANEOUS - - - - - - - - - - 29-32

OUR WORDS.

In the churchyard at Easingwold, we have read, there is a tombstone erected in memory of a Mrs. Harrison, who died in 1745, which bears this epitaph: "Her tongue she was unable to control, but the rest of her members she kept in subjection." We smile at that, not realizing that perhaps our own stock of virtues may be subject to a like discount. We are told that God's thoughts are not as ours, and no better illustration of it can be found than by comparing the estimate we put upon our words with the significance that is attached to them in Scripture. We realize, of course, that a loose tongue is not an admirable thing—especially in others! But we do not appreciate its real moral quality. And yet St. James, in a memorable passage, seems to make the tongue an index of the whole character, and Christ assures us that by our words we shall be justified and by our words we shall be condemned. If that seems like a hard saying, we have only to remember some pertinent facts:

Words are thought-counters, transmitters of influences, channels for forces that hurt or heal, bless or curse. How, then, can we escape judgment for their use? We realize the guilt of the man in whose hand a pistol is intentionally made an instrument of death to a fellowman. We hold him to be blame-worthy if, through mere carelessness, it becomes a destructive agency in his hands. But words may do a work scarcely less cruel than bullets. Take calumny, for example. It is aimed not at man's life, but at his reputation. There are people who are habitually given to murdering character—people of venomous hearts and evil minds. Their conversation is an incessant fusillade of inuendo, defamation, slander.

"At every word a reputation dies."

Is Farrar wrong when he says that even though "no ugly spot of black tells the tragedy," these people are so little free from blood-guiltiness that he looks on the life of many a felon as white beside theirs? He who said, "Thou shalt not kill," also said, "Thou shalt not bear false witness against thy neighbor." It is singular how quick we are to recognize the evil of a deed of violence wrought by the hand and how slow we are to realize the evil of a word of malice spoken by the tongue. If we forcibly entered our neighbor's house and carried away his goods, we would know we were breaking the second of the great commandments. But is a man's good name of less value to him than his material possessions? Is his peace of mind not a treasure beyond price? Can we rob him of it by our words and escape the guilt of theft?

Nor can we escape condemnation even if there was no malicious intention to injure his character, but only the careless talk of idle gossip, the clatter of an irresponsible tongue. The Jews had a law which ran thus: "If a fire break out and catch in thorns, so that the stacks of corn or the standing corn or the field be consumed therewith, he that kindled the fire shall surely make restitution." This has been aptly called "the law of fire-insurance under the Mosaic dispensation," and it was meant to secure the husbandman against unintentional harm by his neighbor—harm due to mere carelessness. If a farmer burned over his stubble-field, he was bound to do it under conditions of wind and weather that insured the safety of the contiguous fields. If he failed to do this he was amenable to the law. It mattered not that he had no deliberate intention to wrong his neighbor. He had no right to be even careless. The underlying principle of that piece of legislation is as true to-day as it was then. It is of everlasting validity. If through the mere tattle of a vacuous mind and a loose tongue we have wronged a fellow-being, it is a poor excuse to say we did not mean it. That does not help him, and if it relieves us of the guilt of malice it still leaves us chargeable with criminal negligence. The old Jewish law said that the man who had destroyed his neighbor's corn by the reckless kindling of a fire should make restitution. But alas! how little restitution can be made for the injury done by our words. We are all familiar with the story of the woman who confessed to her priest that she had been guilty of speaking evil of her neighbors. He gave her a thistle-top and said, "Take this thistle and scatter the seeds all over the field." She went and did as she was told and returned. "Now," said the priest, "go gather them all up again." "I can't," she said. "I know you can't," he replied; "neither can you gather up the evil words you spoke about your neighbors."

If there is any place where our words ought to be helpful, it is the home, among those whom we love. And yet even here a habit of unrestrained speech, letting our irritation and anger escape by way of the tongue, may work untold harm and blast and wither the affections and joy of the hearthstone. That is the burden of Will Carleton's pathetic story in verse of the Old Settler—the story of a home smitten, in an evil moment, unto ruin by the tongue, and of a life-long and unavailing regret. "And now," the old settler concludes, "I'm mostly done; my story's o'er." But

> "Wheresoever this story's voice can reach
> This is the sermon I would have it preach:
> Boys flying kites haul in their white-winged birds,
> You can't do that when you're flying words.
> 'Careful with fire' is good advice, we know,
> 'Careful with words' is ten times doubly so.
> Thoughts unexpressed may sometimes fall back dead,
> But God himself can't kill them when they're said."

But it is not only in their consequences to others that we may measure the importance of our words. They are a revelation of our inmost selves. "My heart was hot within me; while I was musing the fire burned; then spake I with my tongue," says the psalmist. That is to say, when he spoke, his words were what Confucius said all words are—"the voices of the heart." So we hear Christ say: "Out of the abundance of the heart the mouth speaketh." "How can ye, being evil, speak good things?" he asks. A physician will often ask to see the tongue of his patient, inferring the presence or absence of certain conditions

by the state of it. It is quite as reliable an index of our moral and spiritual condition. Peter is not the only man self-revealed by his speech. That is an office which speech will always fulfil until words cease to be incarnate thoughts. "Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections; and such thy life as thy deeds."

How important, then, that we should pray the psalmist's prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips." For while speech is a revelation of character, it is also a maker of character. That is what St. James seems to mean when he compares the tongue to a bit by which a horse's whole body is turned. "Behold, also," he continues, "the ships, which though they be so great and are driven of fierce winds, yet are they turned about with a very small helm." So, he seems to say, the tongue has power to direct and determine our thoughts and feelings. It has. Our speech reacts upon ourselves.

> "Words are things; and the man who accords
> To his language the license to outrage his soul
> Is controlled by the words he disdains to control."

We can talk ourselves into a rage. We can repeat a slander till we believe it ourselves. To give free reign to our speech is to encourage and stimulate the feelings out of which it rises. To restrain the speech is to restrain the feelings. It is with the impulse to speak as it is with the impulse to act. If we are tempted to wrong-doing and resist the impulse, we have not only escaped the guilt of an evil deed, but we have throttled sin at its source. We have also gotten control of ourselves and are on the way to a conquest of the evil impulse itself. We have refused to let it have dominion over us. So with the temptation to a misuse of the tongue. If we overcome it, we have not made ourselves guilty of a wrong to another, and here also we have arrested sin in its beginnings, destroying its motion and force. It is in this way that we come at last to rule our very spirits, bringing even the thoughts of our hearts under obedience to the captivity of Christ. There is therefore a profound philosophy in the statement of St. James: "If any man offend not in word, the same is a perfect man and able to bridle the whole body."

THE ETHICAL POWER OF FORGIVENESS.

When Dr. James Martineau, in a letter to a Chicago friend, published after his death, declared "I do not myself believe in the efficacy of purely ethical communions," he was but expressing as a personal conviction the conclusion to which we are all forced by observation and experience. Moral law, however clearly it may be known, is not self-operative. It passes into effect only through the activity of the moral agent, and the moral agent, in turn, needs the impact of a sufficient motive and "a vital potentiation" before he will or can act.

Perhaps one explanation of the ineffectiveness of much of the preaching of the day, of which we hear such loud complaints, is due to a failure to realize this. There is much inculcation of moral truth. Men are urged to give up sin and follow righteousness, but the appeal is not backed by motives powerful enough to give it effect. Men will not abandon pleasant vices and address themselves to difficult duties simply because they are exhorted to do it. They must feel the pressure of great, energizing inspirations.

Unless the Lutheran pulpit is false to itself, such inspirations ought to be felt in our churches under the preaching of the gospel. For the gospel, as Lutheranism conceives it, sets the sinner face to face with the forgiving love of God as the sole source of salvation. Here is a reinforcement of the ethical demand whose magnitude it is impossible to overstate. Forgiveness has always been, even in our human relations, one of the mightiest forces to overcome alienation, to dissolve the stubborn heart in contrition and quicken it into new and better resolutions. Tennyson shows us its power in the "Idylls of the King," in the memorable passage wherein Arthur parts from his guilty, recreant Queen with the words, "Lo! I forgive thee, as Eternal God forgives; do thou for thine own soul the rest." Quickly his departing form is swallowed up in the night, but not before the Queen's heart has been broken in penitence by the grace of unmerited forgiveness—a penitence that pours itself out in words of bitter sorrow for the past and of hope for the future:

> "Gone—my lord!
> Gone through my sin to slay and to be slain!
> And he forgave me, and I could not speak.
> Farewell? I should have answered his farewell.
> His mercy choked me.
>
> * * * * *
>
> And blessed be the King who hath forgiven
> My wickedness to him and left me hope
> That in mine own heart I can live down sin
> And be his mate hereafter in the heavens
> Before high God!"

So in our relations to God. His free forgiveness creates a new sense of obligation. Gratitude has been well defined as the correlative of grace, and the new affection which is begotten in the human heart, in response to the forgiving love of God, is not only "expulsive" of bad affections, as Chalmers phrased it, but as some one has added, is also "impulsive" and "propulsive"—impelling and propelling the forgiven sinner into the way of God's commandments. If our Lutheran pulpits will continue to proclaim and emphasize the pardoning love of God as the source of salvation, they will not fail in evoking a response of new obedience.

For it is Jesus Christ who reveals and mediates to us this pardoning love, and in accepting it we accept him in all his saving offices. The faith that takes him as Savior takes him also as Pattern in his perfect devotion to the will of God. Christ for us becomes Christ in us. We cannot have him for redemption and not for wisdom, righteousness and sanctification. If he is truly our Redeemer he must as truly be our life. To be made comfortable unto his death means the adjustment of ourselves to the ethical as well as the forgiving purpose of the cross. As to what that purpose is we are not left in doubt. He "gave himself for us that he might redeem us from all iniquity and purify unto himself a people for his own possession, zealous of good works." Thus the forgiving love of God in Jesus Christ becomes "the sunshine in which character grows." "No sooner," as Dr. Campbell finely expresses it, "rises the song,

> 'Nothing in my hands I bring,
> Simply to Thy cross I cling,'

than the higher strain is heard,

> 'Jesus, I my cross have taken
> All to leave and follow Thee.'

Clinging to the cross and bearing the cross are inseparably connected, the one with the other." The highest types of moral worth in human history have appeared as products of faith in the sin-atoning Christ, who leads us into the presence of the loving and forgiving God and says: "Be ye perfect even as your Father in heaven is perfect." That is a true word of Thomas à Kempis: "The love of Jesus is noble and spurs us to do great things, and excites us always to desire things more perfect."

—Praise the Lord for the pleasant people he has let loose in this world.—Anon.

The sensational reports set afloat two weeks ago of the finding of the Ark of the Covenant, the censer and the seven-branched candlestick are believed by some, though in all probability it will be many months before the exact truth in the matter will be known. In the meanwhile we may expect all sorts of "authoritative" denials and assertions. These relics were undoubtedly hidden away to prevent their capture. It it not unlikely that some record was kept of the place of hiding. It is certainly conceivable that that record may have come to light, and the equipment of an expedition of the magnitude of the one known to have been working near Jerusalem, expending such sums of money as were necessary for its work, would indicate that those behind it were in possession of secrets which would make their venture well worth while. The excavations started with 200 men, and the work as it proceeded is said to have corroborated what the workers were led to expect by the directions given in a cipher said to have been discovered by a Swedish Biblical scholar and Orientalist in the library of St. Sophia, in Constantinople. A permit was secured from the Sultan of Turkey to make explorations on the site of the old Temple of Solomon, so that there would be no premature interference with the work. The tunnel finally brought the workers toward the sacred rock in the Mosque of Omar, covering the Well of Spirits, where the souls of the departed are supposed to come periodically for prayer. It is one of the most sacred spots to Moslems in all Islam. Here bribery is said to have played its part, and underneath this stone the relics are reported to have been found. The removal was, of course, accomplished before there was any suspicion of what had been done, and the Moslem world is greatly excited over the outcome. International complications are by no means impossible, and until those in charge of the expedition are able to reach some sort of accommodation with the authorities the very strong probability is that the rest of the world must wait in such patience as it can assume for definite word as to just what has been found. If the Ark of the Covenant is the prize, within it must be the two tables of stone on which were inscribed the Ten Commandments, as well as at least some of the other things catalogued as part of its sacred contents. The prize is so great, and its value to religious research so tremendous, that the announcement of the discovery seems almost too good to be true. Other reports from Constantinople venture the surmise that the find was Solomon's crown, his sword, his ring and an ancient manuscript of the Bible—manifestly of the Old Testament. American as well as English capitalists are said to be behind the expedition.

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A movement which is being encouraged by members of Congress and other officials of the government may result in putting an end to the Wild West show business and all other traveling exhibitions that depend on the leasing of reservation Indians. Those who are back of this movement are themselves Indians, the educated members of the race who have investigated the results to the Indians of taking them about the country to give exhibitions of primitive savagery. The movement will take definite shape early next fall, when a convention of educated Indians will be held at Columbus, Ohio.

The educated Indians have carried on investigations of their own. But they find ample support of their protest in the archives of the Indian bureau. As far back as 1890 Commissioner Morgan asked Indian agents to make reports on the effect of the show business on the Indians. Some of the letters received by Commissioner Morgan showed conditions so bad that the letters actually were unfit to print even in the government reports. The reports indicated that the young Indians are ruined morally and physically on these tours, having come into contact with the most vicious elements. Many of them die, and those that return to the reservations bring with them low estimates of the white man's morals and religion. The returning Indians are often in such physical condition that they are a menace to the tribe, and sow the seeds of ailments that are never eradicated from the community.

In his 1890 report Commissioner Morgan said: "The influence of these shows is antagonistic to that of the schools. The schools elevate, the shows degrade. The schools teach industry and thrift, the shows encourage idleness and waste. The schools inculcate morality, the shows lead almost inevitably to vice. The schools encourage Indians to abandon their paint, blankets, feathers and savage customs, while the retention and exhibition of these is the chief attraction of the shows."

The Wild West shows are interesting and, in a way, instructive, but the price paid, in view of these facts, is too high, and the effort of those who are seeking to put an end to the evil should have most hearty support.

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As indicative of the progress of the socialistic principle in the thought of the world may be cited the fact that David Lloyd-George signalized his reappearance in the House of Commons after his physical breakdown of some time ago by introducing the long-promised plan of state insurance against unemployment, sickness and invalidism. By the provisions of the measure every worker whose annual earnings fall below the income-tax level of 160 pounds sterling will be compulsorily insured against illness so as to assure him the receipt of five shillings ($1.20) a week during his incapacity. Toward this the worker would contribute about one-half, the same being deducted from his wages, while the balance would be paid jointly by his employers and the state. The weekly assessment against the insured would be eight cents in the case of a man and six cents for a woman, representing, as the Chancellor put it, "two pints of ale or one ounce of tobacco." Every one in the class mentioned between the ages of 16 and 65 is included in the plan. The employers would pay six cents weekly for every employee and the government contribute four cents for each of the insured.

Mr. Lloyd-George estimated that his plan would affect 14,700,000 men and women. Provision is made whereby women will receive thirty shillings in maternity cases on condition that they do not work for a month following child-birth, and for free medical attendance for every contributor. The state would also help in the crusade against consumption, providing $7,500,000 to aid local authorities in building sanitariums and $5,000,000 toward their maintenance.

The Chancellor concluded that the total amount to be raised for the dual plan of insurance and the tuberculosis campaign would be $122,500,000, of which amount the state would contribute $12,500,000 in the first year. By the fourth year the state's contribution would be almost $27,500,000.

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There seems to be quite a discussion aroused by the fact that certain Jews have allied themselves with the cult of Christian Science, and the question is raised whether they can still claim to be Jews. An exchange makes the comment that "it seems to be the climax of incongruity that a Jew should still try to imagine himself true to Judaism and at the same time enroll himself among Christian Scientists. That is just a little more absurd than for orthodox evangelical Christians to think that they can retain their orthodoxy and still count themselves among Mrs. Eddy's following." To this form of statement we would take exception. Christian Science is essentially unitarian. It specifi-

cally denies the deity of Christ and his Saviorhood, as well as his resurrection. It is absolutely at variance with orthodox, evangelical Christianity. The two are irreconcilable. On the other hand, a Jew in accepting it retains his unitarian position and accepts Jesus simply as a teacher and "Way Shower." To our mind the Jewish editor is on the right track when he characterizes a Christian Science service as "a flood of inspiring absurdities and stimulating nonsense" but still does not think that those (Jews) drinking it in and imagining themselves soothed and cheered should be anathematized as vile and apostates. He regards it better to "watch the sad joke of the Christian Science Church and wait its demise." It takes nothing from the Jew but his good judgment. It leaves nothing to the orthodox Christian of his faith in Christ as God and Savior.

—

A pretty story is being told of the full reconciliation of Queen Mary and the Dowager-queen Alexandra, of England. The more than jealous attitude of the Queen-mother after the death of her husband was freely commented upon by the press. Among the minor matters of criticism was her retention of jewels which should have passed with the crown, the queen claiming that they had been personal gifts from her husband. Queen Mary, so the story runs, made no protest and allowed the thing to drop so far as she was concerned. This generous treatment so touched the queen-mother that before Queen Mary's departure for her winter cruise she sent her the whole parcel of disputed jewels, with others that King George had not claimed, together with a letter in which she said that as Queen Mary had acted so sweetly, considerately and patiently, she willingly surrendered the whole of the jewels to her, assured that if she (Alexandra) needed to wear them on any occasion her daughter-in-law would freely lend them. This completely heals the breach in the royal family, and the absence of Queen Alexandra from part in the coronation plans is a matter of precedent and not of disagreement and jealousy.

—

The old statement, quoted from Cardinal Cajetan, that Luther had conquered by his hymns, singing his doctrines into the hearts and lives of the people, seems to be about to be put to the test, as to principle, in the movement for the development of China, and the folk-song made the vehicle for spreading modern ideas. Albert Maybon, writing in "L'Opinion," of Paris, referring to the movement says:

"The old Chinese notion of patriotism mainly resolved itself into a system of emperor worship, but the new generation is becoming imbued with more democratic ideas, veneration for the motherland taking the place of the cult of the son of heaven. The writer gives extracts from new popular song-books, which, he says, are being distributed in native schools throughout the length and breadth of the empire, from Nanking to Mukden. Some of these folk-songs are modernized adaptations from ancient epics, others deal with political and other questions of the day. Most noticeable is the fact that through all of them runs the martial spirit. To be respected, China must be a nation in arms, is the keynote of the modern Chinese educator. George Washington is the favorite example of lofty and pure patriotism."

—

A unique full-page cover advertisement appeared recently in the "United Presbyterian." It was headed "Waiting," and gave the pictures of seven young men, together with paragraphs telling of their years of preparation for the foreign work, asking the question why they do not go, giving the answer in the fact that while the work was planned on a ten-cent-a-week basis for every member of the denomination, the money has not been forthcoming, and then appealing to those who have been giving to give more. It tells, too, that the advertisement is paid for by four men who are trying to do their part. It distinctly does not call for the help of "those who in the twelve months have not paid their ten cents per week, but to those who have given. To those who realize the need, this appeal for more help is addressed." The others are given over as hopeless—and in that very passing by of the delinquents there is a sting which will help whip them into line. Previous advertisements are reported as having brought excellent results. That being the case, this should be the best of all. But think of it, an apportionment of $5.20 for Foreign Missions alone! It is magnificent.

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The words of W. J. Bryan, in an address spoken at a tercentenary celebration of the King James Version of the Bible recently, merit wide currency. Mr. Bryan challenged materialists and those opposed to the theory of divine inspiration of the Bible to show they were right by producing a book superior to that volume.

"Atheists and materialists declare that the Bible is merely the work of man," said Mr. Bryan. "Let them, then, produce its equal. Let them collect the best of their school to be found among the graduates of universities, as many as they please and from every land. Let the members of this selected group use every instrumentality that is employed in modern civilization, and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. They have employed in the worship of blind force a faith greater than faith requires, but their almighty is asleep. But to the doubts and 'I don't knows' of the agnostic, the Christian Bible in hand answers, 'I believe.'"

—

The question of the silver service for the battleship Utah is not yet decided. Recently Colonel D. C. Jacklin, chairman of the presentation committee, submitted the designs for over two hundred pieces comprised in the set to Secretary Meyer. The portrait of Brigham Young appears on only one piece in the set, and on that piece the figure of the Mormon leader is only about a half inch in height, according to the newspaper reports. Whether this is a modification of the original designs does not appear. It certainly has reduced the ground of objection to the minimum, but the fact still remains that Brigham Young was not only an arch traitor, but that the blight of his influence has left a mark on the life and fame of the State that generations will not efface. Secretary Meyer's decision as to the acceptability of the service will not be made known until it is ready for delivery in August. And yet, if he were not planning to accept it he would scarcely allow the work to go on without criticism.

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In connection with the announced plans of the expedition before leaving London a curious statement was made, that they expected to discover among the rock-tombs that honeycomb Mount Moriah a manuscript which would "set at rest all doubts concerning the resurrection of Christ." Just what such a document could be is scarcely apparent, unless it were an official report of the centurion on guard at the tomb, or some secret records of the Sanhedrim. Any document dating from the time of the resurrection, however, would be of intensest interest and value—not as proving the fact, for that is already proven beyond all peradventure, but as corroborative and as throwing light on the happenings and thought of the times.

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Church News.

CHANGES OF ADDRESS.

Rev. W. H. Hetrick, from Philadelphia, Pa., to Westminster, Md.

Rev. Daniel E. Rupley, from Homestead to Oberlin, Pa.

Rev. J. Luepke, M. D., from Brooklyn to Jeffersonville, N. Y.

Rev. L. M. Daubenspeck, from Shanksville, Pa., to Greenford, Ohio.

Rev. Alex. MacLaughlin, from Pearl City, Ill., to 415 Sherman street, Elkhart, Ind.

Rev. W. Edgar Pierce, from Cumberland, Md., to 88 Spring street, Amsterdam, N. Y.

Rev. W. Anson Moser, from Thompsontown, Pa., to 41 Washington avenue, Evansville, Ind.

CHURCH BREVITIES.

Rev. Daniel E. Rupley, Homestead, Pa., took charge of the pastorate at Oberlin, Pa., on May 15th.

Founders' Day at the Lutheran Home for the Aged at Washington, D. C., was observed on May 17th.

Rev. L. M. Daubenspeck has resigned the pastorate at Shanksville, Pa., and accepted a call to Greenford, Ohio.

Rev. W. Morgan Cross, Greencastle, Pa., was called south by the serious illness and death of his mother.

Rev. C. E. Gardner, pastor of the First church, Springfield, Ohio, has been sorely bereaved by the death of his father, Mr. Henry Gardner, who passed away on May 1st, aged 81 years.

Rev. Harry B. Earnest, of Tarentum, read a well-prepared paper on "Church Advertising" before the Lutheran Ministerial Association at Trinity church, Pittsburg, Pa., May 8th.

Rev. J. Peter, of Philadelphia, will spend the summer at Manheim, Pa., where he will be available to supply vacant pulpits and assist pastors.

An addition has been made to the family of Rev. and Mrs. Elmer J. Flanders, of Brooklyn, N. Y., by a son, Clifford Auten Flanders, born May 3d.

Rev. E. M. Morgan has resigned as pastor of the First Lutheran church at Tyrone to accept a call to Mifflintown, Pa. He will leave Tyrone May 31st.

Rev. J. Edward Harms, pastor of St. John's Lutheran church, Mercersburg, Pa., has accepted a unanimous call from the St. Matthew's congregation, York, Pa. Rev. Harms will begin work in this new field June 11th.

Rev. L. F. Gunderman began his labors as pastor of the Pearl City, Ill., charge on April 25th, and was very cordially received by the people of both Pearl City and Kent. This charge has increased the salary for the new pastor $150 a year.

The King's Daughters of St. Mark's church, St. Louis, Mo., provided a delightful observance of the 74th birthday anniversary of the esteemed pastor, Rev. M. Rhodes, D. D. A reception by the congregation was given to Dr. and Mrs. Rhodes on May 18th, in celebration of their golden wedding anniversary.

Rev. J. B. Remensnyder, D. D., pastor of St. James' Lutheran church, New York City, is one of the speakers on the program for the annual Conference on International Arbitration, to be held at Mohawk Lake May 24-26. He will take part in the discussion of "The Churches and International Peace" on Thursday evening.

The annual meeting of the board of directors of Susquehanna University will be held in the Theological room Monday evening, June 5th, and Tuesday morning, June 6th, at 8 o'clock. The commencement of the theological department will be on Monday morning, June 5th, and of the College of Liberal Arts on Wednesday, June 7th.

Rev. Harry D. Newcomer closed the sixth year of his pastorate in Grace church, Baltimore, Md., on May 1st. During the six years 318 persons were received into membership, 181 funerals conducted, 144 marriages performed and 224 children baptized. $43,992.71 was contributed for local expenses and $11,163.76 for benevolences.

IN OTHER LUTHERAN BODIES.

Rev. A. Falmer has been called to the Deaconess Institute at Omaha, Neb.

Rev. Paul W. Roth has been elected chaplain of the Milwaukee Hospital and Layton Home for Incurables.

The 150th anniversary of Trinity Lutheran church of Lancaster, Pa., will be held on May 18th and 19th.

Rev. J. A. Aasgaard, of De Forest, Wis., has been elected president of Concordia College at Moosehead, Minn.

Elizabeth College, Charlotte, N. C., will hold its commencement exercises May 14th to 16th. Rev. L. A. Fox will preach the baccalaureate sermon.

A class of 65 young people were confirmed in the Swedish Lutheran church at Joliet, Ill., and an offering of $208 made for Home Missions.

Rev. O. O. Eckhardt, a missionary of the General Council at Rajamundry, India, has received a call from the China Mission Board to its field in China.

Emanuel Lutheran church at Spokane, Wash., Rev. Paul H. Groschupf, pastor, was formally dedicated on Sunday, April 23d. The church, including parsonage and site, cost $40,000.

OVER THE FIELD.

Mansfield, Ohio.—The Woman's Guild of St. Luke's church, at their monthly meeting on May 10th, presented to the retiring pastor, Rev. Oliver Baltzly, Ph. D., a beautiful silk robe as an expression of their appreciation of his eleven and one-half years of service.

Manheim, Pa.—Rev. A. E. Cooper, pastor. Easter accessions 20; benevolence $67.82, and $28.88 Church Extension offering. At East Petersburg, accessions 7; benevolence $57.97, almost double any previous offering, and $13.85 for Church Extension. One infant baptism at each place.

St. Louis, Mo.—Most gratifying Passion Week and Easter services were held in St. Mark's Lutheran church, Rev. M. Rhodes, D. D., pastor. Accessions, 9 by confirmation, 3 by baptism and 6 by letter; a total of 21, including those received in February. The total offerings amount to $1,610.

Charge Vacant September 1st. — The Minerva and New Franklin charge, of the East Ohio Synod, are desirous of the services of a good and efficient pastor on and after September 1st, 1911. This is one of the important fields of the synod; it offers an excellent field of service, and promises a strong center of Lutheranism. Address correspondence to William Lotz, secretary, Minerva, Ohio.

The Children's Church Extension Day, Easter, 1911.—We have reported previously $17,671.28 from 670 schools. Since then we have received word from 111 schools, giving us as their offering for Church Extension $3,403.40. This makes a good total to date, that is, to Wednesday, May 10th, 1911, of $21,074.68 from 781 schools.

Gratefully acknowledged,
H. H. Weber, *Gen. Sec'y.*
York, Pa., May 10, 1911.

St. Clairsville, Pa.—Rev. H. C. Salem, pastor. Accessions: St. Clairsville, infant baptism 2; Imler, infant baptism 1, transfer 1; Cessna, confirmation 1; Messiah, infant baptism 1. At Messiah a special service was held for the class recently confirmed. The pastor preached a sermon to the class on "The Race for the Crown of Eternal Life," after which each confirmant received a confirmation certificate and a neat folder containing a pressed flower from the Holy Land from the pastor.

Pittsburg, Pa.—Grace Lutheran church, Northside, Rev. Wilmer A. Hartman, pastor, has organized a Luther Brotherhood, which gives promise of doing much good in the life of the men of the church. Grace Sunday-school has enjoyed a season of unusual success, and is the largest in its history, and leads all the schools, in point of attendance, of our churches in the greater city. The congregation is pushing the matter of freeing the church from its indebtedness. Pastor Hartman

was recently called home, near Gettysburg, to visit his aged mother, who is in her 87th year.

East Pittsburg, Pa.—Rev. John T. Fox, pastor of Hebron church, has been making commendable progress in this pastorate during the eight months that he has been on the field. Twenty-six members were recently added to the communicant membership. $300 in repairs were made on the church property and paid for, also $1,500 has been paid on the church debt. During the Holy Week services there was an average attendance of 124. The pastor has won the confidence of his people and success is in the future for this pastorate.

Receipts of Board of Foreign Missions.—Total receipts for the month of April, $28,452.34. Of this amount $17,841.58 is for the general fund, $181.02 for Sattenapalli Taluk, $25 for India Orphans, $10,-048.41 for Woman's Work, 50 cents for "Gospel Witness," $8.88 for Chinese Famine Sufferers, $45 for Rentachintala Hospital, $52.13 for printing press for Africa, and $249.82 from "Cash" for general fund.

Respectfully submitted,

L. B. Wolf, *Gen. Sec'y.*

Baltimore, Md., May 12, 1911.

Installation at Ghent, N. Y.—On Friday evening, May 12th, Rev. Giles V. B. Schumann was installed as pastor of the Christ's Lutheran church. The charge to the congregation was delivered by the vice-president of the Hudson Conference, Rev. J. H. Weaver, D. D. The president, Rev. A. S. Hain, gave the charge to the pastor and conducted the official part of the service. The new pastor has already won his way into the affections of the members of the congregation, who know so well how to show their appreciation of the services of a faithful pastor.

A. S. Hain.

Pastor and Wife Surprised.—On Wednesday, May 10th, at the parsonage at Gastown, Pa., about forty persons, mostly of the female portion of the congregation, came with well-filled baskets with good things to eat and greatly surprised Rev. and Mrs. J. L. Nicholas by presenting them with a beautiful friendship quilt, which is very much appreciated. The folks all enjoyed themselves during the day in a social way, in conversation, music and eating of the good things for the strength of the body. All left in the evening wishing Mr. and Mrs. Nicholas many happy returns of the day.

Carthage College.—The commencement of Carthage College will be held May 22d to 25th. The annual sermon on Christian Education will be preached by Rev. W. H. Nicholas, of Springfield, Ill. An address will be delivered by Hon. O. F. Berry, and the commencement address by Dr. Harlan K. Fenner, Louisville, Ky. Besides these three addresses, the program has the following: Baccalaureate sermon, recitals by the Department of Expression, School of Music and Wm. Griffith Hill, graduate in piano, field-day exercises, annual alumni meeting and alumni banquet. The graduating class is the largest in the history of the institution.

Newton, Iowa.—Rev. W. Luther Bright, pastor. Easter morning the Lord's Supper was administered and three adults were received into membership, two of them on profession of faith and one by letter, and two infants were received by baptism, making a total of five. Other adults were to have been received but were necessarily absent from the services. They will be received in a short time. The attendance upon the communion was exceptionally large, as were also the audiences at both morning and evening services. In the evening an entertainment was held, "The Church Seasons," consisting of a series of tableaus representing the various seasons of the church. A stereopticon was used for lighting.

Bridgeport, Conn.—First English church, Rev. Edgar R. Cooper, pastor. Easter season was very pleasant and profitable. Services on Palm Sunday, Good Friday and Easter were well attended. Decorations added to the beauty of the church, while special music contributed to the enjoyment and helpfulness of the services. Rev. J. L. Seiber, of New Haven, preached the preparatory sermon on Good Friday and also baptized the pastor's infant son. Accessions, 2 by confirmation, 3 by letter and certificate, and 1 by profession of faith. Two children were baptized on Palm Sunday. The Sunday-school rendered the Easter service in the evening. The offerings reached nearly $80, of which $12.07 was for Church Extension.

Abbottstown, Pa.—Rev. Fred. C. Sternat and family have arrived upon their new field of work. They are happily located in the midst of a people who have already in many ways expressed their goodwill towards them. One very pleasant feature has been a public reception which was held at East Berlin on Thursday evening, May 11th. The East Berlin Branch Railroad made a special excursion trip to Abbottstown to carry the people to and from the reception. Quite a large number took advantage of this means, others drove to the place, and by the time all had gathered in, the lecture-room was filled with eager, enthusiastic and delighted people. A program of music, speeches and addresses was rendered, refreshments were served, and informally the pastor and his family were welcomed most heartily.

Vacant Charge Desires Pastor.—After five years of successful ministry in the Shanksville, Pa., charge, the pastor, Rev. L. M. Daubenspeck, has resigned to continue his labor in the East Ohio Synod. The service of a pastor is earnestly desired. The people are kind and loyal, willing and able to pay a living salary. The charge consists of four congregations, preaching service every other week at each place. On the one day there is a total for the pastor of ten miles and on the other a drive of twelve miles. The charge is situated between the Laurel Ridge and the Allegheny Mountains in Somerset county, Pa. The parsonage is in the town of Shanksville, a beautiful little village of about four hundred population. For further information address Mr. Benj. McLuckie, Berlin, Pa.

Gettysburg, Pa.—Rev. Prof. T. C. Billheimer, D. D., was agreeably surprised by the members of the Middle class in the Theological Seminary, who called at his home on Friday evening, May 5th, to express their appreciation of the eminent service of Dr. Billheimer, who is soon to retire from the chair of Hebrew in the Seminary. The evening was very pleasantly spent. A handsome blanket bearing the college colors was presented to Dr. Billheimer. In the presentation speech the students emphasized two factors that endeared their teacher—his scholarly ability and the influence of his life. In response, Dr. Billheimer feelingly expressed his appreciation of the mark of esteem on the part of his class.

Installation at Chatham, N. Y.—On Thursday evening, May 11th, Rev. G. G. Whitbeck was installed as pastor of the Emmanuel Lutheran church, the charge to the pastor being delivered by the secretary of the Synod of New York, Rev. P. W. Koller, and that to the congregation by the president of the Hudson Conference, Rev. A. S. Hain. The new pastor and his wife are happy because the congregation is rallying about them with an earnestness that promises much good. A most unusual and pleasing feature of the church services is a men's choir, made up largely of the members of the church council. The service which these devoted men are thus rendering by their excellent singing and by their influence as leaders in the worship of the Lord in his sanctuary cannot fail of being very helpful and of receiving the Lord's blessing.

A. S. Hain.

Two Veterans Called.—Rev. Abram Miller, D. D., pastor of the First Lutheran church of Kent, Ohio, was called from his labors on April 24th, in the 73d year of his age. Dr. Miller was graduated from the university in Tiffin, Ohio, and was ordained by the Reformed Church. Afterward he transferred his membership to the General Synod of the Lutheran Church and successfully served churches in Ohio, having been pastor at Kent since the latter part of 1905. The funeral service was held in the Lutheran church on April 27th, and was conducted by Rev. E. W. Simon, D. D., assisted by Rev. Chas. B. Etter, president of the East Ohio Synod, and other pastors of the neighborhood.

Rev. Eli Huber, D. D., departed this life at his home in Gettysburg, Pa., on May 12th, aged 77 years, 3 months and 28 days. He was born in Pinegrove, Pa., on January 14th, 1834, and graduated from Gettysburg College in the class of 1855. He was licensed in 1858, and served charges in Schuylkill Haven, Danville, Hummelstown, Pa., and Nebraska City, Neb. Dr. Huber's last pastorate was in Messiah Lutheran church, Philadelphia, Pa., from 1876 to 1892, when he became professor of English Bible and chaplain at Pennsylvania College. Since his resignation from the college faculty, in 1903, Dr. Huber has lived a retired life in Gettysburg, though his interest in the church never abated, and his active service was restrained only by the condition of his health.

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

HONOR ROLL.

Churches that Have Increased Pastor's Salary.

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. E. Kishacoquillas charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. White Deer Valley charge, Montgomery, Pa.
316. St. Paul's church, Ardmore, Pa.
317. German Lutheran, Hanover, Kan.
318. German Lutheran, Holland, Ia.
319. St. Mark's church, Newport, Ky.
320. Lutheran church, Mt. Union, Pa.
321. Zion church, Everett, Pa.
322. Nittany, Pa., charge.
323. Moxham church, Johnstown, Pa.
324. Scalp Level, Pa., pastorate.
325. First church, New Kensington, Pa.
326. St. Paul's church, Lionville, Pa.
327. First church, Beardstown, Ill.
328. St. James' church, Ashland, Pa.
329. Lutheran church, Duncansville, Pa.
330. Lutheran ch., Mt. Holly Springs, Pa.
331. Zion church, Lebanon, Pa.
332. First church, McCool Junction, Neb.
333. Orangeville, Ill., pastorate.
334. Mt. Joy charge, Gettysburg, Pa.
335. First church, Braddock, Pa.
336. Lutheran pastorate, Glasgow, Pa.
337. Bethany church, Central Bridge, N.Y.
338. St. Matthew's, Schuylkill Haven, Pa.
339. Luth. church, Mt. Holly Springs, Pa.
340. Ravenswood church, Chicago, Ill.
341. Zion church, Hollidaysburg, Pa.
342 Emmanuel church, Chatham, N. Y.
343. Hebron church, Leechburg, Pa.
344. Trinity church, Keyser, W. Va.
345. Lilly, Pa., pastorate.
346. First church, Cincinnati, Ohio.
347. Emmanuel church, Etna, Pa.
348. St. Paul's church, Denver, Colo.
349. McClure charge, McClure, Pa.
350. Oshkosh charge, Neb.
351. Christ church, Bridgeton, N. J.
352. St. Trinitatis church, Jersey City, N. J.
353. Trinity church, Grand Rapids, Mich.
354. St. John's church, New Freedom, Pa.
355. Messiah church, Constantine, Mich.
356. English church, Minersville, Pa.
357. St. John's church, Belleville, Pa.
358. Ch. of Reformation, Baltimore, Md.
359. Lutheran charge, Breezewood, Pa.
360. St. Paul's ch., Richmondville, N. Y.
361. Oberlin charge, Oberlin, Pa.
362. Trinity church, Herkimer, N. Y.
363. First church, Dayton, Ohio.
364. ———?

Louisville, Ky.—Grace church, Rev. W. P. Rilling, pastor, reports fine evangelistic and Holy Week services, with well-filled and often crowded houses. Accessions 25, aside from infant baptism—9 by confirmation and the rest were all heads of families except four, and they were young men and ladies. Offerings were fine—general expenses $108, benevolence $54, special $90—total $318. Apportionment is now raised for the year. A nice new stone fence has been completed, at a cost of $250, and all paid for.

Washington, D. C. — Zion Lutheran church, Rev. C. F. Bergner, pastor, enjoyed a blessed Lenten and Easter season. The evening Easter praise service was the best ever held, as also the Easter thank-offering laid upon the altar, which amounted to $330. The total receipts for the day amounted to over $400. A class of 8 young people was confirmed, a class of 6 by adult baptism and confirmation, and 16 persons by letter and renewal—a total of 30 additions to the membership of the church. Some of the above members were received from the Reformed, Methodist and other Lutheran churches, and one from the Roman Catholic church. With Easter Sunday the pastor closed his seventh year of his pastorate with Zion congregation.

Chambersburg, Pa. — The 75th anniversary of the organization of the Second Lutheran church was recently celebrated. All of the services were largely attended. The order of services included sermons by the pastor, Rev. C. W. Heathcote, on Sunday. On Monday evening, sermon by Rev. F. L. Bergstresser, D. D., Chambersburg. Tuesday evening, sermon by Rev. O. C. Roth, D. D., Chambersburg. Wednesday evening, sermon by Rev. Morgan Cross, Greencastle, Pa. Thursday evening, address by President W. A. Granville, Ph. D., Gettysburg College. On Friday evening was a social evening, in charge of the Y. P. S. C. E. committee. Sunday following was observed as tithing day, when Rev. C. W. Diehl preached both morning and evening.

At the tithing day service the last of the church debt, $662, was entirely wiped out. The congregation sang "Praise God from whom all blessings flow" with a fervor which was inspiring. All are truly thankful that they are able to worship in a beautiful church entirely free from debt.

Installation at Vandergrift, Pa. — On Sunday, May 7th, the strong Lutheran congregation of Vandergrift, Pa., welcomed to its pastorate, to break the bread of life for its people, Rev. Harry G. Snyder. The installation services were in charge of Rev. Will Ira Guss, of Duquesne, president of the Pittsburg Synod, who delivered the charge to the pastor and conducted the service of installation. He was assisted in the service by Rev. Wilmer A. Hartman, Pittsburg, Pa., who delivered the charge to the people and conducted the evening service. The church was filled at both services with an interested people and an interesting Sunday-school. The First church of Vandergrift has had a splendid history of aggressive work from its very beginning, and the prospects are that the work will increase in efficiency under the splendid leadership of the new pastor, who is rapidly gaining the confidence of the people, and shall have their united effort and cooperation. A bright future is before them under the blessing of the great Head of the Church, Christ Jesus our Lord.

W. A. H.

Installation at Minersville.—On Sunday morning, May 7th, Rev. A. C. Forscht, Ph. D., was installed pastor of our Lutheran church at Minersville, in the presence of a large and appreciative audience. The undersigned, president of Susquehanna University, conducted the opening service and addressed the congregation on "Devotion and Coöperation" in a plain, practical manner. Rev. Daniel M. Moser, president of the East Pennsylvania Synod, addressed the pastor in well-chosen words, and performed the beautiful installation service in a very impressive manner.

Pastor Forscht has won the hearts of his people during the two months he has been with them, and every indication portends good for the important work of our Minersville pastorate, which includes the excellent congregation at Mount Pleasant. There seems to be a most hearty cooperation between pastor and people, and we feel warranted in translating the prospects into future success.

CHAS. T. AIKENS.

Camden, N. J.—Grace Lutheran church, Rev. C. P. Swank, pastor. The Easter season was the best ever. The accessions on Palm Sunday were 16, and 18 were added earlier in the year. The Easter communion was the largest ever celebrated.

Plans have been finished for the completion of the basement of the church. The contractor has agreed to have same completed by September 1st. Almost enough money has been subscribed to pay for it in three years' time. This is being done by a "share system."

Wednesday evening, April 26th, the congregation planned and carried out a very pleasant surprise birthday party for the pastor. It was so successfully arranged and so generally participated in by the members that it was not discovered until the house was nearly filled with the people of Grace Lutheran church. The surprise was practical as well as delightful, a handsome gift being presented by the chairman of the council.

Eastern Conference.—The Eastern Conference of the Wittenberg Synod met in Grace Lutheran church, Perrysville, Ohio, Rev. A. J. Houk, pastor, Monday and Tuesday, May 1st and 2d. The opening sermon was preached on Monday evening by Rev. S. G. Dornblaser, D. D., president of conference. On Tuesday and Tuesday evening addresses and papers were delivered as follows: "Descensus Ad Inferno," Rev. J. A. Hall, D. D.; "Advantages of the Teachers' Training Course," Revs. A. A. Hundley and J. W. Bressler; "Work for Our Newly Confirmed," Rev. H. C. Garvic; "Lutheran Church Papers for Lutheran Homes," Rev. M. D. Gaver; Keys to Problems—Round Table—conducted by Rev. R. A. Halverstadt; "The Young People's Society a Training School for Service," Rev. B. B. Uhl; Article VI, Augsburg Confession—"Concerning New Obedience," Rev. H. M. Nicholson.

Officers elected were: President, Rev. B. B. Uhl; secretary-treasurer, Rev. H. M. Nicholson.

Pastor Houk and the people of Grace church proved themselves most hospitable in their entertainment. SECRETARY.

Installation at Burkittsville, Md.—Rev. Charles J. Hines was installed pastor of the Burkittsville, Md., charge on Sunday, May 7th. The address to the people was delivered by Rev. N. S. Wolf, of Shrewsbury, Pa., a college and seminary classmate of Rev. Hines. The address to the pastor was given by Rev. Charles F. Steck, D. D., president of the Maryland Synod. The services of the day were largely attended, and the people seemed to be much impressed and edified by them. Rev.

Hines has been in this charge since last December, and has made a most favorable impression upon his people and the community generally. An indication of spiritual quickening is to be found in the fact that a Bible training class, with an enrollment of forty members, mostly adults, and meeting on a week night, is maintained. In addition a new impulse has been given to catechization and other time-honored Lutheran customs. The people of the charge are, for the most part, well-to-do farmers, more than ordinarily intelligent, and with diligence and consecration upon the part of the pastor it can be made one of the very best of our country parishes. Rev. Hines has fine ability, and is diligent and consecrated. It is not hard to believe that, assisted as he will be by his amiable and cultured wife, and shepherding a flock willing to be led, the charge will "go forward to the goal" of splendid achievement.

Dayton, Ohio.—The pastor of the First church, Rev. D. Frank Garland, observed the twelfth anniversary of his ministry in Dayton on Sunday May 7th. The church was beautifully decorated, and crowded with the members of the church and friends. On this occasion the pastor's salary was increased $400, the second increase during Dr. Garland's ministry.

The third annual meeting of the local Church Extension Society was held at Trinity church, Rev. W. J. Gaby, pastor, May 8th, at which time very encouraging reports were given of the work of Grace church, of which Rev. Burkholder is pastor, and also of the new Sunday-school organized in Cliffdale, a growing section of Dayton. In three years Grace church has secured a beautiful lot costing about $3,500, all paid for, and has $1,000 in the treasury for a new church. A student from Wittenberg will be secured to work in the Cliffdale section, and doubtless a new congregation will be organized there in the fall. Two lots are about being purchased by the local Extension Society in another section which promises rapid growth in the near future. Dayton Lutherans are aggressive, as the speaker, Rev. B. W. Ziegler, stated at the annual meeting, having organized in the past eleven years two churches and started the Sunday-school of another. The Second church and Trinity have introduced the Duplex envelope system, and indications are that in both churches the benevolent offerings will be doubled.

Cobleskill, N. Y.—Old Zion church is still alive, and in the hands of interested and energetic members and under the leadership of the pastor, Rev. H. Dennington Hayes, is steadily, harmoniously and triumphantly doing her allotted work in this place. A most pleasant and profitable Lenten season was observed. There was preaching service every Wednesday evening during Lent and every evening of Holy Week, when the pastor was assisted by neighboring preachers. On Easter Sunday there was the largest communion in the history of the present pastorate. Fifteen were admitted to membership, 4 by letter, 4 by baptism and 7 by confirmation, making a total of 127 received by the present pastor. The offering for benevolence was $140.

The next event of interest was the annual meeting, when the treasurer reported all bills paid to May 1st and a balance of about $150 in the treasury. The congregation also voted unanimously to proceed at once to raising the funds and securing a new pipe-organ for the auditorium.

An open meeting of the Confirmants' League was held on the evening of April 30th, to welcome in the new members that were confirmed Easter, and was largely attended.

The Sunday-school has reached the climax of enrollment and attendance in the history of the church and is crowding the chapel to the doors. As soon as the new organ is provided for, enlarged room for the school will demand attention. The primary department, under the efficient management of Mrs. Harry Kilts, is organized as a Mission Band, which not only provides for the support of a girl in India and has raised the $25, but also has secured $50 for five life members in the past year. The Woman's Missionary Society recently made the pastor a life member of the general society. The Men's League Bible class of 30 members was recently enrolled in the Federal Council of the Lutheran Brotherhood.

Memorial Tablets Unveiled.—On Sunday morning, April 30th, two large medallion-portrait bronze memorial tablets were unveiled and formally dedicated in St. Paul's Lutheran church, Spring Grove, Pa. One of the tablets is in memory of the Rev. Daniel J. Hauer, D. D., who organized St. Paul's in 1880 and for a period of ten years served as pastor; the other is a memorial to the late Philip H. Glatfelter, to whose moral and financial aid the congregation is deeply indebted. The address memorial to Dr. Hauer was delivered by the Rev. A. G. Fastnacht, D. D., of Dover, Pa., a personal friend and co-laborer with Dr. Hauer in the work of the ministry. Professor J. A. Singmaster, D. D., president of the Lutheran Theological Seminary at Gettysburg, delivered the address in memory of Mr. P. H. Glatfelter.

Dr. Hauer, who entered the ministry when but nineteen years of age, and continued in active service until a few years before his death, at the age of ninety-five, was a man of unusual endowment and of great earnestness and vigor. The influence of his rugged and noble character and of his indefatigable labors has been most indelibly stamped upon the communities in which he preached for almost three-quarters of a century, in Virginia, Maryland and Pennsylvania. St. Paul's church in Spring Grove is one of a number of congregations organized by this faithful servant of God.

Mr. Philip H. Glatfelter, a Christian business man, to whose business activities the town of Spring Grove practically owes its existence, was known universally in the Church as a philanthropist who was ever ready to aid in the support of any worthy cause. His contributions to Pennsylvania College and to the various boards of the Church have caused his name to be known throughout the whole General Synod. But it was at home, where he was best known, that his influence for righteousness was most keenly felt. A man of splendid moral fiber, of clear and unbiased judgment, of deep interest in and intense zeal for the cause of Christ, he was indeed a "pillar in the church." There was no department in the work of his own church that was not made stronger by the influence of this strong man. But it is in his financial assistance that the debt of the Church to Mr. Glatfelter is most apparent. This one man contributed to St. Paul's church, for building purposes alone, over one hundred thousand dollars. And his contributions were by no means confined to the building funds of the congregation. The remarkable prosperity of St. Paul's congregation to-day is largely the result of the moral and financial support of Mr. P. H. Glatfelter.

The tablets erected are almost three feet by four feet in size. They are works of art, costing one thousand dollars. Each bears a life-size relief portrait of the person to whom it was dedicated, under which is engraved an appropriate inscription. The wording of the inscriptions on the two tablets is as follows:

"To the glory of God and in loving memory of Rev. Daniel J. Hauer, D. D., born 1806, died 1901, who organized St. Paul's in 1880 and for ten years served as pastor. 'A preacher of righteousness,' he lives to-day in the hearts of a host whose lives he has blessed."

"To the glory of God and in loving memory of Philip H. Glatfelter, born 1838, died 1907, to whose Christian zeal and consecrated wealth St. Paul's is deeply indebted. 'Not slothful in business, fervent in spirit, serving the Lord,' his life was a blessing, his memory is a benediction."

"I MADE $20 TODAY"

Sold 48 This Week, (profit $91.20,) writes M. G. Clark, Mont.

"WOMEN BUY AT SIGHT"

Started yesterday: sold 10, and today 12 more. It's a gold mine. Rush 50 more." writes J. H. Hodson, N. Y. Hundreds of men and women making

$50 TO $100 A WEEK

actually making a week's wages every day. They're banking money, buying homes, automobiles. New discovery makes it easy for them—should do the same for you. Tremendous sale of the

"HOME COMFORT" SCRUBBING AND FLOOR DRYING MACHINE

breaks all records. New, popular, irresistible—double your money every sale. Every housewife a customer. World's greatest labor saving invention. No more back breaking scrubbing and floor cleaning days. New marvelous machine replaces hands, old style brushes, unsanitary rags and hand disfiguring mops. Vibration does the work. Scrubs, dries floors, cleans, brightens—removes dirt, grease, stains, germs—works like magic. A God-send to women. Self feeding, self emptying, self sudsing.

Turns scrubbing and floor cleaning drudgery into neat, easy, quick, pleasant task.

$3.50

Child can do it the Home Comfort way. Weighs 7 pounds. Sells for $3.50—last for years. Not sold in stores. Home Comfort is truly a never ending household boon. Pleases, astonishes all. Customers wonder how they ever got along without it. Mrs. Harris, Ills. writes: "Home Comfort has been a God-send. It's so easy to scrub and clean. Really wonderful how quick it works." Mrs. H. Cole, N. Y. writes: "I am simply delighted. Robs scrubbing and floor cleaning of all its hard work and takes so little time. Can clean dirtiest floors with scarcely any effort." C. Barnes, S. C. writes: "No other Invention means so much to the home. I am booking orders like lightning. It takes every woman by storm." What woman hasn't been eagerly waiting for the Scrubbing and Floor Cleaning Machine. It's here—perfected—selling like wildfire. Sells for $3.50—banishes forever woman's worst torture. Could anything be more appreciated, popular, irresistible? Don't delay—seize this live opportunity. Be first—get exclusive territory—make a fortune. Send today for agency, free sample and credit terms.

SANITARY SUPPLY CO., Box 304 Sta. F, TOLEDO, OHIO

CHURCH NEWS.

Nokomis, Ill.—Rev. L. F. Gunderman closed his work as pastor of this congregation on Easter Sunday. There were two accessions, one infant baptism, a very large communion, and about forty dollars for benevolence. At the service a check for fifty dollars was given the pastor "as a small testimony of the respect and esteem" of the congregation.

Braddock, Pa.—First church, Rev. S. J. Himes, Ph. D., pastor. This was a joyous Easter season. Accessions by confirmation and profession of faith 22, baptism 3, letter 2, renewal 7—total 34. Also one infant baptism. Total benevolence, $114.35. Two hundred and fifty communed. Decorations were beautiful and the music was inspiring. Over $300 have since been received from the Lenten boxes at a special meeting, when a reception was given in behalf of the new members. This meeting was in charge of the young people. A musical program was rendered and refreshments were served. A large congregation was present.

Convention at Atlantic City.—The Christian Endeavor convention at Atlantic City in July is a matter of great interest to our Lutheran young people, judging from the number of postal reports received by the national secretary. There promises to be a good attendance. The Lutheran rally will be held on Monday afternoon in St. Andrew's Lutheran church, Rev. Theo. Buch, pastor. All young people's societies, of whatever name, will be welcome in the rally. That as full a report as possible may be made of the activities of our Lutheran young people, it is kindly urged that all pastors who have not yet returned the postals sent them, asking for information, may return them at once to Rev. A. Pohlman, 5143 Race street, Philadelphia, Pa.

Entertainment in Washington, D. C.—For the benefit of those who will be delegates to the convention of the Lutheran Brotherhood, and also those who are coming as visitors to the General Synod, the following list of boarding-houses, with rates, is furnished: Mrs. Harward, 1005 13th street, N. W., room and board, $1.25 per day; Jennie J. McCreary, 1123 13th street, N. W.; Mrs. Mary Cordon, 1301 K street, N. W.; Mrs. Howell, 1443 Massachusetts avenue, N. W., $1.50 per day; Mrs. Cunningham, 1311 K street, N. W., $2 per day; Mrs. Smith, 1320 Vermont avenue, N. W.; Mrs. Ada M. Buxton, 1303 N street, N. W. Aurora Cafe, 1525 14th street, N. W., will furnish breakfast and lunch for 25 and dinner for 35 cents. Mrs. Skelton will provide room alone for 50 cents per day. The rate for room and board per day usually means two in a room. G. L. Beeler, *Chairman.*

Installation at Ancram, N. Y.—On Wednesday evening, May 10th, Rev. N. Paris, Jr., was installed as pastor of St. John's Lutheran church. The charge to the pastor was delivered by Rev. R. J. Van Deusen, of Churchtown, and the charge to the congregation by Rev. G. E. Hipsley, of Red Hook. The president of the Hudson Conference, Rev. A. S. Hain, conducted the service and performed the act of installation.

The well-equipped new hall recently built for the social side of their church life and the highly improved condition in which they keep their church property, give evidence of the love which the members of this congregation have for their church. The reputation which this congregation has for loyalty to the pastor and his wife and for working with them gives assurance of a pleasant pastorate fruitful of blessed results.

A. S. Hain.

Iowa City, Ia.—The First church, Rev. H. F. Martin, pastor. A blessed, happy day, both on Palm Sunday and Easter. Nineteen confirmants were received on April 9th and 1 by letter. On Easter day 1 was received by adult baptism, 3 by letter, 5 by renewal—a total on Palm Sunday and Easter of 29. Offerings were as follows: Benevolence, $51.85; special offerings, $206.69—total $258.57. The largest number of persons received communion on Easter day in the history of the church.

A new church was organized at Coralville on Easter day, with 20 charter members. Five catechumens were confirmed here. It is known as Grace Evangelical Lutheran Church. This village is two miles from Iowa City on an interurban. A union church has been leased, and the Sunday-school is growing, and much interest taken in the services.

Findlay, Ohio.—Sunday, May 7th, was a memorable day in the First Lutheran church, Rev. Roy S. Bowers, pastor. Just a year ago an honored member left $5,000 to the First Lutheran church for the installation of a new pipe-organ. The magnificent gift inspired the congregation to good deeds also, and under the care of the stirring pastor an additional $4,000 was raised and spent for the following improvements: church and Sunday-school rooms and parlors refrescoed, all woodwork completely refinished, addition of a new basement thoroughly equipped for all social functions, installation of a new hot-water system furnished from a central city plant, which insures a warm church every day in the year; addition of a new study and vestry for the choir; complete rewiring of the church and installation of new fixtures; installation of a beautiful new walnut altar and complete set of altar coverings; and all hymn-books rebound. A congregation that taxed the capacity of the church was present both morning and evening. Dr. Baltzly, of St. Luke's, Mansfield, preached the sermons, and Rev. Bowers, in a most impressive manner, conducted the service of dedication. Mr. Bowers has done a truly great work in the First church, and is loved greatly by his own people and highly respected by all classes in the city.

Washington, D. C.—An enthusiastic and well-attended rally of the Lutheran men of Washington was held May 8th at St. Paul's church. The pastor, Rev. J. T. Huddle, presided. Rev. L. H. Waring, Ph. D., read the scriptures and Rev. C. F. Steck, D. D., offered prayer. Addresses were delivered by Rev. S. W. Herman, of Harrisburg, Pa., who had come to Washington to attend the spring meeting of the board of directors of the Lutheran Home for the Aged; Revs. C. P. Wiles and John Weidley, D. D., of Washington, and Rev. L. B. Wolf, D. D., Foregn Mission secretary, of Baltimore, the last-named delivering the principal address. Rev. J. L. Frantz pronounced the benediction.

A slight fire, doing damage estimated at $25, occurred in the chapel of the Church of the Epiphany on Monday evening, May 8th. It is supposed to have been caused by spontaneous combustion.

The fourth annual convention of the National Federation of Gospel Missions was held in the Memorial church, May 8th to 14th. The pastor of the church, Rev. L. C. Douglas, delivered the address of welcome on behalf of the congregation. Mrs. H. E. Monroe, a member of the Memorial church and a prominent worker in the Gospel Mission, took an active part in the convention.

Rev. W. H. Gotwald, D. D., LL. D., Anti-Saloon League superintendent for Philadelphia, participated in the Anti-Saloon League field day in Washington, May 14th, speaking in two of the city churches.

Joint Meeting of Conferences.—A joint session of the Eastern and Western Conferences of the Synod of Iowa was held at Nevada, Iowa, May 2d and 3d, Rev. Fred R. Shirck, pastor. At the first session the devotions were led by Rev. H. M. Leech. The first paper, "The Minister in His Study," was read by Rev. T. P. Skovgaard. The next paper, "Read Luther," was prepared by Rev. Paul H. Heisey, but on account of his absence, was read by Rev. C. R. Lowe.

The evening session was in charge of Rev. A. B. Leamer and Rev. H. M. Leech. The first address of the evening was by Rev. H. F. Martin, on "What Ideal Shall Best Conserve and Stimulate the Energies of our Lutheran People?" The second address was by Rev. W. A. Wolgemuth, on "The Ideal Sunday-school Teacher."

The third session was held Wednesday morning. Devotions were conducted by Rev. C. R. Lowe. Rev. J. Kent Rizer called the conference to order. The first paper was presented by W. L. Bright, on "The Value of the Prayer-meeting." Rev. J. A. McCulloch presented a paper on "Parochial Reports."

At the fourth session the paper prepared by Rev. Campbell was read by Rev. Bollman. Its title was "The Modern Sunday-school." A paper by Rev. C. E. Butler, "The Catechism: How to Teach It," was well prepared and brought out much discussion.

The business session at 4:15 p. m. resulted in the reelection of the old officers: Rev. J. Kent Rizer was elected president of the Eastern Conference, Rev. Paul H. Heisey secretary and Rev. W. H. Blancke treasurer.

The Eastern Conference accepted the resolution of the joint conference that a joint session be held on alternate years, the joint conference to be held on the years in which General Synod meets. It was voted to accept the invitation of North Liberty to entertain the Eastern Conference next year. Motion was carried to devote the evening offerings to Iowa home missions.

Rev. W. L. Bright was elected president of the Western Conference.

At the last session, Wednesday evening at 7:45 p. m., Rev. W. H. Blancke, D. D., delivered the address, "The Price of Civic Purity." It was delivered in the characteristic manner of our Iowa dean, and he gave every person in the large audience that greeted him a stimulus and determination to be of some use in the effort to put down vice and lift up virtue.

An invitation was extended the visiting

pastors to make Nevada the permanent location for the joint session. It is as nearly central as any other city, and the invitation was heartily welcomed. B.

League Convention in Iowa.—The fifth annual convention of the Eastern district of the Luther League was held in Iowa City, Rev. H. F. Martin, pastor. The convention sermon was preached by Rev. Robert Neumann, president. The subject of the sermon was "The Perception of the Unknown God." It was a splendid exposition of Paul's speech on Mars Hill, and received close attention. The address of welcome was given by Paul Anderson, of Iowa City, and the response by Luther Fuhrmeister, Cedar Rapids.

At a morning session, May 5th, the devotional service was in charge of Rev. J. Kent Rizer. The first address was given by Miss Blanche Klein, on "The Responsibility of the Luther Leaguer." The second address was by Mr. Harry Campbell, on "The Attitude of the Luther League toward Local Missions." He gave a report of the work that the League at Cedar Rapids is doing in a union gospel mission. The subject was freely discussed, and it was the opinion that we should seek to find some sort of religious work in the city to which we might relate our energies. The third address was by Rev. Paul H. Heisey, on "Young People and Missions."

The afternoon session was called to order by Luther Fuhrmeister, vice-president. The devotions were in charge of Rev. Luther M. Kuhns, National Secretary of the Luther League. Several of the young people led in prayer. The Evening Suffrages were used for an opening service. The address by Miss Sorensen, on "The Best Method of Developing Luther Leaguers into Leaders in the Church," was ably presented. The second address was by Rev. Wolgemuth on "Our Young People: How to Win Them, How to Use Them, How to Hold Them." It was of unusual merit and called forth some excellent comment. The last address was "Opportunities of the Present-Day Luther Leaguer," by Mr. Jesse Fuhrmeister. The evening address was by Dr. Andreas Bard, of Kansas City, Mo. A very large audience greeted him, and he held the large crowd to close attention for an hour as he delivered, in a powerful and persuasive manner, the excellent address, "Ships that Pass in the Night."

The new officers are: Rev. Paul H. Heisey, president; Miss Eleanor Reppert, secretary. There was the largest attendance in the history of the convention. In a fitting farewell speech Rev. Heisey, president-elect, spoke the last words. The resolutions committee presented a fine report of their gratitude, and the convention was declared adjourned.

H. F. MARTIN, *Reporter.*

Can't Get Away From It

Is it possible to nourish, strengthen and rebuild the Brain by Food?

Every man who thinks uses up part of the brain each day. Why don't it all disappear and leave an empty skull in, say, a month of brain work? Because the man rebuilds each day.

If he builds a little less than he destroys, brain fag and nervous prostration result sure. If he builds back a little more each day, the brain grows stronger and more capable. That also is sure. Where does man get the material to rebuild his brain? Is it from air, sky or the ice of the Arctic sea? When you come to think about it, the rebuilding material must be in the food and drink.

That also is sure.

Are the brain rebuilding materials found in all food? In a good variety, but not in suitable proportions in all.

To illustrate: We know bones are made largely of lime and magnesia taken from food; therefore, to make healthy bone structure we must have food containing these things. We would hardly feed only sugar and fat to make healthy bone structure in a growing child.

Likewise, if we would feed in a skilful manner to insure getting what the brain requires for strength and rebuilding, we must first know what the brain is composed of, and then select some article or articles (there are more than one) that contain these elements.

Analysis of brain by an unquestionable authority, Geoghegan, shows of Mineral Salts, Phosphoric Acid and Potash combined (Phosphate of Potash) 2.91 per cent. of the total 5.33 of all mineral Salts.

This is over one-half.

Beaunis, another authority, shows "Phosphoric Acid combined" and Potash 73.44 per cent. from a total of 101.07.

Considerably more than one-half of Phosphate of Potash.

Analysis of Grape-Nuts shows: Potassium and Phosphorus (which join and make Phosphate of Potash) is considerable more than one-half of all the mineral salts in the food.

Dr. Geo. W. Carey, an authority on the constituent elements of the body, says: "The gray matter of the brain is controlled entirely by the inorganic cell-salt, Postassium Phosphate (Phosphate of Potash). This salt unites with albumen and, by the addition of oxygen, creates nerve fluid, or the gray matter of the brain. Of course, there is a trace of other salts and other organic matter in nerve fluid, but Potassium Phosphate is the chief factor, and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life."

Further on he says: "The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits and grain. To supply deficiencies—this is the only law of cure."

The natural conclusion is that if Phosphate of Potash is the needed mineral element in brain, and you use food which does not contain it, you have brain fag, because its daily loss is not supplied.

On the contrary, if you eat food known to be rich in this element, you place before the life-forces that which nature demands for brain-building.

Mind does not work well on a brain that is broken down by lack of nourishment.

A peaceful and evenly poised mind is necessary to good digestion.

Worry, anxiety, fear, hate, etc., etc., directly interfere with or stop the flow of Ptyalin, the digestive juice of the mouth, and also interfere with the flow of the digestive juices of stomach and pancreas.

Therefore, the mental state of the individual has much to do (more than suspected) with digestion.

Brain is made of Phosphate of Potash as the principal Mineral Salt, added to albumen and water.

Grape-Nuts contain that element as more than one-half of all its mineral salts.

A healthy brain is important, if one would "do things" in this world.

A man who sneers at "Mind" sneers at the best and least understood part of himself—that part which some folks believe links us to the Infinite.

Mind asks for a healthy brain upon which to act, and Nature has defined a way to make a healthy brain and renew it day by day as it is used up from work of the previous day.

Nature's way to rebuild is by the use of food which supplies the things required. Brain rebuilding material is certainly found in

Grape-Nuts

"There's a Reason"

Postum Cereal Company, Ltd.,
Battle Creek, Mich.

The Family.

TWO WORD PICTURES.

I.

BY HERBERT KAUFMAN.

Youth and I went out to sea;
Hope went with us, we were three.
Ne'er was such a company,
Ne'er was such an argosy—
Cloth of dreams for sails had we.

From the reef of destiny
Called a voice to Youth and me
And to Hope—for we were three—
Voice of molten melody,
Singing love that may not be.

Hope in eagerness believed;
Youth, unrecking, was deceived.

* * * *

Youth lies stark upon the shore;
Hope is gone for evermore;
On the reef I cling bereaved.
—Chicago Inter-Ocean.

II.

BY REV. JOHN HUMFREYS.

Age and I came back from sea;
Memory with us—we were three.
Ne'er was such a company,
Ne'er such loaded merchantry,
Battered hulk and sails had we.

From the land of destiny
Came a voice to Age and me
And to memory—we were three—
Voice of softened melody,
And its richest songs had we.

Age its satisfaction reaching;
The quiet harbor greeting.
We had reached the home-land shore,
Honor safe for evermore,
Life's great work completing.—Ex.

MODERN METHODS WITH CHILDREN.

People born a generation or two ago are wondering in an amused way if they are not peculiarly unfortunate in that respect, since they escaped the "delights and advantages" of childhood of the present, and are also missing the calm joys that once belonged to the middle and old age. As a fine-looking, alert, elderly woman put it recently, she was born when children were expected to mind, and then lived to see her grandchildren enjoy privileges not now granted even to elderly people, while the old men and women were completely crowded in the background. She said, in self-defense, that she had revised her calling list to exclude the houses where there were children, simply because her old-fashioned ideas could not stand the lack of government of the present day. As a child, she had been taught that well-bred little people should be seen and not heard, but now that she was verging on old age she liked to enjoy the privilege of talking when she went away from home.

Much of the deplorable impoliteness of children is due to the peculiar new ideas about government. A small boy was given a pony, which he immediately proceeded to ride and drive and whip unmercifully. The mother "reasoned" with the child, and the father "explained" the suffering of the little animal, but still the youngster kept on in his cruelty. At last, feeling that something must be done, the mother asked a friend to tell the child that "somebody" had said he might be arrested if he persisted in his treatment of the pony. It never occurred to the parents to take away the pony or punish the child—their only idea seemed to be to manage things with as little trouble as possible.

A little girl was suspected of stealing money from her mother's purse, and the mother found her suspicions were correct. She discovered that the child was in the habit of spending money at a nearby grocery for candy and fruit, so she went to the grocer and told her story, asking him to instruct the clerks to tell the child when she came to make her purchases that candy would make her ill. She didn't like to use harsh measures with the six-year-old, so she thought of the brilliant plan of enlisting the grocer in helping her break up the habit. But the grocer was brought up in the discipline of forty or fifty years ago, and vigorously recommended the methods used when he was a boy. The mother was indignant. Anyone who would suggest such a brutal thing as spanking was unfit to raise a child, and if the clerks could not take a little trouble to help her eradicate the habit, she would deal elsewhere.

Another mother was in the habit of threatening her child with the policeman, the letter-carrier and other public servants, when she felt called upon to make some attempt at discipline. She would carelessly say that these men would "carry him off" if he did not do thus and so, and while the child did not believe the threats, he looked upon the men as enemies. One day the letter-carrier said something to him in a teasing way, and the child shot him with a toy gun, inflicting a mere scratch on the head, but if the missile had struck an eye it would have put it out. The mother looked on complacently and asked the lad if he did not want to apologize, but was not surprised when he refused. She was afraid to scold, she said, because he was nervous and it might upset him. So the little "episode" was allowed to pass unnoticed.

A school superintendent with very advanced ideas on the subject of government received notice one day from the residents of his town that a set of boys were seriously annoying them by snowballing on their way out from school. Farther down the street the policeman might arrest them, but near the school ground they felt immune from interference. The superintendent immediately went about the rooms of the lower grades, talking to the little pupils, telling them how nice it would be if they never threw another snowball and thus set a good example for the older boys. Results showed him that justice and discipline are necessary, as well as love and gentleness. The nuisance was continued until "Thou shalt not" was vigorously declared, and the results of disobedience were plainly laid down.

More than one woman is suffering from nervous prostration because of the new ideas about child government. In the old days, when children were taught to mind, without all the elaborate planning and fussing now laid down to accomplish governing the family, mothers enjoyed a measure of quiet and peace in spite of the many tasks unknown to the present generation. It was always a source of wonder to the mother of the one spoiled child how her grandmother managed to live and raise ten or a dozen children; but she forgets that her mother had order in her little kingdom.

Why it isn't easier to start in babyhood and have some order in the home, than to allow the naughty habits to grow and so make it hardly possible to live with the disagreeable youngsters nobody can quite tell; but there are some folks who would like to see it tried. Imagine the mother of a dozen children taking the time to go and enlist the butcher or baker in helping her correct her children. Maybe the children of the present are happier under the new ruling, as its advocates claim; but there is good reason to doubt that statement, and they certainly are more nervous and irritable. It is to be hoped, however, that the next "new" idea will be that grown people have rights which children are bound to respect. There will be less nervous prostration when this is brought into use. Certain it is that

Hair Help Ayer's Hair Vigor has no effect whatever upon the color of the hair. It cannot possibly change the color in any way. But it promptly stops falling hair, and greatly promotes growth. Ask your doctor if you should use it. J. C. Ayer Co., Lowell, Mass.

if children are made to mind again in the wholesome, good old way, there will be less talk about overworked mothers, and more happier, healthier children and adults.—Hilda Richmond in "The Interior."

"KINE TO EVRYBUDDIE."

In "the short and simple annals of the poor" there is sometimes a world of tender meaning, far more sincere and truthful than many a stately biography or formal epitaph.

"I saw a rude, roughly-hewn stone above a grave on an eastern Kentucky hillside a few weeks since," said a gentleman to a reporter for the Louisville "Evening Post," "that was placed there before monument-makers flourished in that part of Kentucky. There were but two graves in the little, unfenced spot, and they were in the center of a sassafras thicket. This old stone, over which the ivy had crept, well-nigh blotting out the inscription, bore these words, which seemed to have been chiseled by a trembling-fingered novice:

'Jane Laler, ded Agus, 1849.
She wuz allus kine to evrybuddie.'

"I thought as I stood there by the weed-crested mound, of what a world of meaning there was in those few simple words: 'She wuz allus kine to evrybuddie.' When I shall have composed my weary limbs for the last sleep, I would ask no greater boon than that such a compliment might truthfully be placed on the tomb above my silent form. It was so different from any of the chiseled platitudes one sees in large cemeteries.

"I wondered what loving heart could have inspired it, and stopped to ask about the woman whose gentle life could merit so tender a tribute. Nobody on either side of the mountain knew much of the Lawler family, but one old mountaineer said he had been told the woman was the wife of an old woodsman who lived and hunted on Mount Elkhorn in the first half of the present century. The palsied hand of the loving husband doubtless traced the last testimonial of reverence."—Ex.

THE FUN-MAKERS.

"Best nurse ever I had!" said the doctor, briefly. "If I've got to choose between a painfully gloomy nurse and a fun-maker, give me the fun-maker every time. They keep up a patient's courage anyhow, so the medicine gets a chance at 'em."

The mother of the family stared blankly at this way of looking at a nurse's qualifications. She did not exactly fill out his description of a "painful" one, so she was not sensitive, but her heart had failed her when a sprained ankle set her aside from waiting on the family invalid, and left no one to step into her shoes but the youngest daugther, a light-hearted girl, little more than a schoolgirl. It did surprise her a little to see how well the world wagged on without her, and so she herself had called out the doctor's encomium.

Was it a bit too strong? Does not every one, sick or well, bless the fun-makers? They are not necessarily light-headed if they are light-hearted and if they were, some of us would be reckless enough still to choose them. Of course, there are "serious" cases that require serious people; critical illness calls for a quiet face and hushed footsteps, and deep trouble is not cajoled by laughter. But in nine hundred and ninety-nine out of the thousand ills of life, physical and mental, how much may be done through the ministrations of the fun-makers! They keep up the courage, so that we remind ourselves that life, after all, isn't all tragedy. Living at all is mainly a matter of good heart. To keep up the spirits of people round us is definitely to add to their chances of life, as well as to add to the sum of human happiness. If we really want to be helpful in our day and generation, one of the best ways to accomplish it is to join the blessed ranks of the fun-makers, whose function in life is to go about oiling up the machinery and making things run more smoothly.—Wellspring.

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If you lack snap and want ginger, use the old established countersign
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No one ever heard of a ZU ZU that wasn't good
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—We each have all the time there is; our mental and moral status is determined by what we do with it.—Mary Blake.

Young Women's Column

A THOUSAND AND ONE.

BY H. SAMUEL FRITSCH.

A thousand blossoms scent the air
By field and lane and river:
But only one is picked with care
And pressed to last forever.

A thousand song-birds sing their part
In tree and shrub and arbor:
But only one song finds a heart
That will its music harbor.

A thousand kindly deeds are wrought
In home and street and market:
But only one calls serious thought
From him who stops to mark it.

But flowers and birds do not despair,
But bloom and sing untiring:
So let my thousand deeds cease ne'er,
If only one's inspiring.—Advance.

"THROUGH IT ALL AT TWENTY-SEVEN."

One Sunday, says a writer in the Detroit "News," a young woman, twenty-seven years old, once famous for her beauty, died in one of the poorer theatrical hotels of New York and they shipped her body back to her parents in Texas. Her uncle was formerly president of the New York Central, her father an official of a Southern railway.

Only a few weeks before a sad party might have been seen at a Detroit depot, when the body of a young girl, well connected in this city, was brought home to parents from whom the wine-fed laughter and gaudy glare had torn her.

Two incidents out of hundreds. Both the girls died saying, "Tell all the girls you know to keep away from the stage." The bitterness of it all is that these two girls had themselves read many a time of discarded stage girls dying in shame and squalor and away from friends, had read their last warnings against the life, but in spite of it all they went into the life that is lived by night and in an unnatural atmosphere of tinsel and tawdryness. We wonder whether any of the stage-struck girls in Detroit will ever come to such an end, and whether, if they do, they will then realize the uselessness of trying to advise giddy-headed young girls against entering that path whose end is wretchedness.

There are stage-struck girls—more than there ever were. The increase of cheap amusement places, the rage of amateur theatricals is recruiting the ranks all the time.

What is the attraction of the stage to girls? Principally those things which do not constitute the essential stage at all. From one side of the footlights the songs seem spontaneous, the laughter real, the gayety a genuine bubbling of the spirits; but on the other side of the footlights it is all sordid work, with the shop hours the longest, and temptations the strongest. Did you ever see the chorus girls cleaning their costumes of a morning in the alley back of the theater, their only tables some barrels and boxes? Well, that is only one of the seams of a seamy life. The scenery that is so enchanting is only blank canvas on the other side. It is the superficial side of stage life, the seeming jollity of it, that attracts girls, but watch the "supe" at midnight washing off the paint and folding her cheap clothes wearily away; follow her to her two-dollar-a-week room (if she still goes there after work), and see what she gets out of all this gaudy life, and you see the real death-mask that presides at a show whose stock in trade is—girls.

And what is the danger of the stage to girls? Their own silliness chiefly, and the wiles of cunning men, besides. It is the danger of being "through it all at twenty-seven." The mysteries that the stage life discloses more easily than any other life are not the mysteries any woman should know; they are the mysteries of Gehenna. Take the stage girl as we see her in the second and third-class shows — watch her without the rouge and spangles—and what makes her so old about the eyes and so weary in her natural gait? The things she knows—the things no person can intimately know without becoming instantly as old as the dust. The stage lives upon youth, but youth cannot live upon the stage. When a girl of high family connection, of influential friends, dying can say, "I've been through it all at twenty-seven," it is enough. But what about those girls who, while still living the life of driven dogs, can say, "I've been through it all at twenty—or nineteen—or seventeen?" Woe is the girl who can say, "I've been through it all"—at any time of life.

THE DRESS ALLOWANCE.

First of all, start with a clear idea and realization of what you have to spend on your dress annually. Apportion it quarterly, and as each quarter comes round decide what you will need and what you can afford, what you must have and what you must do without during the ensuing three months.

An important economy is not to get too many clothes. Get what you want and wear it out at once, especially in these days when fashion is so fickle. Again, on the other hand, do not expect one garment to cover as many needs as charity is supposed to cover sins. Sometimes one's dress can fulfil two purposes—supply two needs. But if it meets one crying want really adequately it's all you can expect of it. The proverb, "half a loaf," does not apply to clothes. How often women say, "Yes, I seem to have heaps of clothes, but nothing that is really right." This purgatorial state of existence is the outcome of not knowing what you really want and will really have need of, and of trying to make one frock fill two very different functions, with the result that it is not really right for either.

Another important economy, and not such a small one either, is not to buy too expensive materials. I do not for a moment counsel patronizing shoddy stuffs, but we don't wear out our gowns as our grandmothers did. The polite salesman's plea that it will "last forever" does not apply to our needs as it did to theirs. We don't want things to last forever. It is rather a drawback. The knowledge that the material of a thoroughly out-of-date garment is "as good as new" leads the conscientious woman into a course of making over, which is frequently more expensive than satisfactory.—Ex.

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Advertisement No. 1235.

North Side, Pittsburg, Pa.

Young Men's Column.

THE FAULTFINDERS.

Three men took joy in finding fault,
And thus it came to pass
The gods upon each one of them
Bestowed a piece of glass.

The fool contrived of his a lens
Wherein to gloating eyes
The smallest blot that could be found
Was magnified in size.

The just man made of his a pane
All clear without a flaw;
Nor summer sun nor winter rain
Affected what he saw.

The wise man pondered long and well
How best the search to aid;
Then taking up the crystal gift,
Of his a mirror made. —Selected.

GAINS IN THE LAST SIX YEARS.

The "Wall Street Journal" recently made a catalogue of "the gains of the late six years in the processes of trade and the administration of business." The list is too long to give in full, but the chief points are:

"A most remarkable extension of publicity in the departments of transportation and industry.

"The abolition of the railroad pass.

"The doing away with the most of the evil of rebating and secret discriminations.

"The exposure of corrupt alliances between designing corporations and political bribe-takers and blackmailers.

"A notable advance in the direction of reform of the evil of campaign contributions.

"Equality of opportunity has been widened and strengthened by legislation intended to prevent unfair competition.

"A notable advance has been made in the standards of trusteeship.

"The administration of the great insurance companies has been reformed.

"A wonderful extension of temperance, so that a large section of the country is now under laws prohibiting or strictly limiting the sale of liquor."

To these may be added the very real advance in the quickening of the public conscience, and the growing recognition of the fact that in every moral issue the side of practical advantage is always the side of moral right.

In material things in the past six years:

"The South has undergone what amounts to an industrial birth with enormous possibilities in prospect.

"There has been stupendous electrical expansion.

"A powerful movement for the improvement of the national waterways and the prevention of the wastes of the natural resources.

"In agriculture there has been a marked advance in the selection of seeds, thus making for a greater production, while irrigation is steadily adding thousands of acres to the productive lands of the country.

"Wireless telegraphy has been made a commercial fact, thus adding to the facilities for communication.

"Laws have been enacted to prevent adulteration of drugs and foods, thus promoting the health of the people.

"The value of combination as a method of preventing the waste of competition has become more generally recognized, at the same time that the courts, legislatures and executives have enforced measures for the prevention of excessive monopoly.

"The very much more scientific, and therefore more effective, management of philanthropy.

"The rapid change in education and its rapid growth, whereby the practical needs of the young are more directly provided for—the better training of the workers of society.

"The vastly increased importance of the United States among the Powers, and especially the practical cessation, largely through our influence, of revolutions in Central and South America, and the coming of stable government there.

"The very great strength of the peace sentiment of the world and the growing hold of international arbitration on all civilized governments."

Quite a showing for the optimist to draw comfort from, and the list is far from being complete. We commend it to the pessimist for his earnest study, and remind him that the religious development is not touched in the catalogue, but that it is just as real as any other.—Ex.

ADVICE TO A YOUNG MAN.

Remember, son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer-windows; that when they died the old globe went whirling on, and not one man in ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder-head; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so just because you say it is. Don't be too sorry for your father because he knows so much less than you do; remember the reply of Dr. Wayland to the student of Brown University, who said it was an easy enough thing to make proverbs such as Solomon wrote, "Make a few," tersely replied the old man. We never heard that the young man made any—not more than two or three, anyhow.

Young men are useful, and we all love them, and we couldn't engineer a picnic successfully without them. But they are not novelties, son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out, but don't be so fresh you will have to be put away in the cool to keep from spoiling.

Don't be afraid that your merit will not be discovered. People all over the world are hunting for you; if you are worth finding, they will find you. A diamond isn't so easily found as a quartz pebble, but people search for it the more intently.—Bob Burdette, Selected.

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For the Children.

A COUNTRY PUPPY.

His coat is rough and shaggy,
But his tail is very waggy,
For he wasn't educated with a whip.
He never knew a tether
Or a muzzle made of leather;
He's a free and independent little rip.

He thinks it mighty funny
To pursue a frightened bunny
Or to chase an angry squirrel up a trunk.
Though he's hardly finished growing,
He has reached the point of knowing
There's a difference 'twixt a woodchuck and a skunk.

He will cock a saucy ear up
At a whistle or a chirrup;
You should hear the merry music of his bark
When he comes to me careering
Through the meadow or the clearing
Like an infantile tornado on a lark.

Such a friendly little fellow!
Though he's pretty nearly yellow.
But he's coming for a confidential talk;
And his pleading eyes are saying
That to-day was meant for playing;
So I'd rather guess we're going for a walk. —New York Times.

TINY HOUSE-BUILDERS AND MECHANICS.

Will it surprise you to learn that there are tiny people, called insects, that have their governments, their wars, their homes and their children to look after; that keep servants and household pets, and have police; that raise cattle and grain; that hunt and fish and do a great many other things that we do? Do you know that among these tiny people are carpenters, paper and cardboard makers, varnishers, upholsterers, miners and grave-diggers and such like? It is very interesting to find out how some of these little carpenters and builders do their building, and something about the wonderful houses and bridges that they build.

The log-cabin spider is quite an architect as well as carpenter. It first digs a cellar, and then builds its house about it on the ground, much as we do our homes. This cellar is usually made circular in form and about ten inches deep. When it has the cellar about half dug it begins on the house. First it places a stick on the edge of the cellar, and lashes it down with a strong silk thread; another stick is placed in a similar position on the other side; then two other sticks are crossed over the ends of these on the other two sides, just as we do in making a log cabin. After several sticks are put on all around the walls, the little householder goes down into the cellar and brings up some earth, which it places on top and on the sides of the sticks, using its body to press it down with. Other sticks are added to the house, also more earth from the cellar, until the house is of the proper height.

When this tiny householder has its house built and the cellar dug, it lines it nicely with beautiful silk, which it spins itself with its spinnerets. Instead of the door being on the side of the house, as ours, it is on the roof, where the spider usually stays during the summer months; but it lives away down in the cellar in winter.

Another kind of spider, called the builder-spider, builds its house underground. There it hollows out rooms, cuts out hallways, and carves out doorways. When it has got it all nicely dug out and just the right size, it lines this underground house with a silk of dazzling whiteness that it spins itself; this silk shines just like satin. No matter in what kind of soil the houses are built, or how wet it is, no water ever enters it, and it is always nice and dry inside. It prides itself on keeping the house neat and clean, and will let no dirt get into it, if possible.

It makes an outside door to this house which actually works on a hinge, just like our doors; it opens both ways by pushing upon it, and shuts of its own accord, and is nicely fitted to a frame. This door is made of silk web and earth, sometimes containing as many as thirty layers of web and earth; the outside is coated with soil like the earth around it, so that one can scarcely tell that there is a door there at all.

The wonderful little carpenter-bee usually chooses a stump, post, or such like for its home, and it is generally wise enough to choose one that is soft and somewhat decayed, so that its work need not be so hard. When it has carefully chosen its location, then it starts and bores and cuts out a ten or twelve-storied house with much greater ease than our carpenters can build a house with all their many tools, although its only tools are chisels, but these are hard and keen-edged.

This little carpenter starts into the post or stump horizontally, and cuts out a passage to the centre, then it extends the passage downward at right angles. It usually cuts out this tunnel twelve times its own length. This tiny carpenter is very careful to save all the chips—no sawdust or shavings litter up his work. It gathers these up in a nice little heap for future use; it does up everything as perfect as possible, and never slights any part of the work, as we are apt to do. Now let us find out how she makes the floors.

First a cement is made with a sawdust which has been so carefully saved; then it begins to lay the floors by cementing around the walls a ring of wood chips, and within this ring forms another, until there is constructed a circular floor about the thickness of a dime. This process is repeated until eight or ten floors are built, making ten or twelve rooms, one above the other. The floors are then nicely finished with a paste made of the pollen of flowers and honey. These houses usually have three doors; the front door is at the top, the back door at the bottom; then there is a middle door, although sometimes this is omitted.

The little ant people also build wonderful houses. There are a great many different kinds of ants, and they build different kinds of homes. Let us note how the hill-ants construct their dwellings. They first dig a hole in the ground, and as soon as this is done one troop of the ants starts right away to collect material which they work into a roof over the entrance; another troop mixes up the earth with pieces of leaves and grasses, which makes a sort of plaster.

Here and there, open spaces are left which, after the frame of the building is complete, are made into hall-ways, which lead to different rooms, all of which meet in a large room in the center of the house; this middle room is the favorite living room of the ants. The roof is made in conical shape, and is neatly thatched with straw, so as to shed all rain.

There are no idlers, but all do their parts in building their home. They usually have several entrances to their homes, but no doors; so every evening they roll, what must seem to them huge logs, up to the doorways before they retire for the night; they also have three or four policemen or sentinels on duty to warn them of approaching enemies or danger.

Some spiders can build bridges as well as houses. The bridge-spider is one of these. It waits until the wind is blowing favorably; then it climbs up on a branch or on some tall grass on the windward side of the brook, and spins out a cord of silk, which the breeze carries across the water till it catches on some twig or stem on the opposite shore of the stream. The spider then pulls this cord with her feet, to see whether it is tight and will be safe enough for her to venture upon. If she thinks it is safe and strong enough, she walks across it, as a rope-walker, dragging another silk cord with her, which she unites with the first. Then she goes back and forth, adding a strand each time, until she is sure the cable is strong enough for the bridge. Then she puts another similar cable across the stream, and between these two cables she makes her suspension bridge of net. When the insects come down to get a drink

at the brook they get caught upon this bridge, and then the spider has a good meal, and is repaid for all her work.

While the little carpenter-bees work with chisels, there are many insects that use saws, and these are more wonderful and more effective than those used by man. In the case of the saw-fly, the saw is in the head, and is a very fine saw indeed; as some one has said, it is a rasp and a saw combined. With this saw the fly not only cuts a groove, but it smoothes the surface of the wood as well and makes a nice clean cut.

Then we hear of the wonderful sawyer-beetle, which actually answers the purpose of circular saws. Seizing a branch with its deeply-toothed jaws, it flies around and around until the branch is sawed in two. Often these branches are at least a half inch through, in some cases an inch.—Mary Mason Wright, in "The Journal and Messenger."

BRAVERY.

"Elton Tilton is just the bravest boy you ever saw, mother. When we were playing this morning we saw a big snake, most as large as my arm, coming toward us; and we all ran as fast as we could—all but Elton. He threw a stone at it. Wasn't that brave?"

"There are different kinds of bravery," the little boy's mother answered.

"Yes," said Winfred, "and one day a big dog came along with his tongue hanging out, and we thought it was mad, and scrambled over the fence; but Elton walked right along, as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I was as brave as Elton, but I'm afraid I never will be. He says he hopes there will be a war when he grows to a man, so he can go and fight."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave."

"Do tell me about it," said Winfred eagerly.

"They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk. But it did not turn out as they expected. That is the way with jokes. The frog tipped over an ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the oldest boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"O mother," cried Winfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave!" said Winfred. — Julia D. Peck, in "Youth's Companion."

CURED OF LYING.

The Rev. Dr. Kinsley Twining, when he was pastor of the Congregational Church in Hinsdale, Mass., told of the paradoxical way in which the habit he had when a little boy of telling startling big stories to his mother was once for all and completely broken up. He had prevailed on his mother, after much earnest entreaty, he said, to buy him half a dozen Shanghai hens—Kinsley giving as a reason for the purchase that the Shanghai was a vastly better layer than the ordinary hen. After waiting a good while for some evidence of this greater fecundity, his mother said to him one day: "How about your big Shanghais, Kinsley? Instead of laying better, they don't seem to have laid at all." "Yes; they are laying, I tell you, mother; there's a nest now under the cow's crib with twenty-three eggs in it." "Well, Bridget, go and get Kinsley to show you where they are, and bring them in." "Well," said the doctor, "I did not even know for certain that there was a nest there, much less that there were any eggs in it. However, as I was in for it, I went to the barn with Bridget, put my arm down into the hole in the corner in the cow's crib, felt and took out an egg and put it in the basket. Then I reached in and took out another and then another until I took out in all just twenty-three eggs. Outwardly," continued the doctor, "I was triumphant; but I was soon smitten with not only remorse, but terror—terror because I thought that Satan was encouraging me to cast in my lot with him by helping me out with my lying. That was the last of my wrong story-telling.—Independent.

—Whatever may be the surprises of the future, however different that other life to which we hasten may be from this, the ideal for that life can be no other than the ideal for this, namely — likeness in character to Jesus.—Wayland Hoyt.

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BOOK REVIEWS.

The Political Theories of Martin Luther. *By Luther Hess Waring, Ph. D. G. P. Putnam's Sons, New York. Pp. 293. $1.50 net.*

We have read this book by one of our General Synod pastors with pleasure and profit to ourselves. It is an original and valuable discussion of a phase of Luther's work that has received less attention than it has deserved. That his reformation in the sphere of religion had consequences for the State, and that he pointed them out, is well known, but comparatively few people are familiar with the literature of the subject showing the extent to which he was a pioneer in civil as well as religious liberty. Dr. Waring was led to a thorough study of the subject in the course of his preparation of a thesis on "Martin Luther's Political Reforms of Germany" for the doctorate of philosophy, the field proving so inviting that he extended his researches and accumulated the materials which he has used in this volume. His handling of these materials is skilful and illuminating. After a historical introduction and a survey of the condition of Germany in Luther's day, he presents the political views of the Reformer in seven chapters, dealing with the "Nature, Necessity and Origin of the State," the "Sovereignty of the State," viewed internally and externally, the "Right of Reform and Revolution," the "Objects of the State," the "Functions of the State," and the "Limits of the State," closing with a chapter on "An Estimate of Luther's Place in the History of the Theory of the State," and an appendix, bibliography and index. As we read these pages and mark how Luther anticipated much of our best modern political and economic development, grasping firmly the principles upon which this development has proceeded, we are filled with a new admiration for his genius, so striking and many-sided. The State, he taught, is of divine origin; it is not subject to the Church, but possesses supreme sovereignty in temporal affairs, a sovereignty over ecclesiastics as well as over laymen; its object is the protection of the person and property of its citizens and the maintenance of public peace; among its functions are education of youth, intellectually and morally, the care of the poor, the safeguarding of its subjects against monopolies, extortion, gambling and immorality; its business is to guarantee freedom of conscience, speech and press, restricted only by the equal rights of citizens and regard for public order. That Luther is the father of popular education we hold to be indubitable. His theories of government control of commerce, especially in the way of protecting the people against the exactions of monopoly, were those which Mr. Roosevelt has been preaching. "Predatory wealth" was as offensive to the sixteenth century reformer as to the twentieth century one. As clearly as he anticipated Roosevelt in this matter, so clearly did he anticipate Bismarck's conception of the possibility and benefits of a united Germany. But it is impossible to indicate all the ideas of Luther that have since become the common property of the most advanced peoples of the world and that have been embodied in political institutions and legislation. To note these in detail will be the reward and pleasure of the reader of this volume. Dr. Waring's book is a distinct contribution to the history of the development of political theory and practice. The part Luther has played in this history will be a surprise to those who have thought of him chiefly as a religious reformer.

Modern Thought and Traditional Faith. *By George Preston Mains. Eaton & Mains, New York. Pp. 279. $1.50 net.*

This book by a distinguished scholar of the Methodist Church is primarily a message and appeal to the Methodist clergy and leaders to face squarely the issues that have grown out of the critical study of the Bible. It is directed especially to relieving this branch of investigation of what the author calls its "hobgoblin reputation" by an exhibition of its aims, methods and results, as he gathers them from a large reading of the literature of the subject. He deprecates the fact that the leaders of his Church have done so little to encourage among the clergy familiarity with critical study of the Bible, and says that in this matter American Methodism is not abreast of the mother Wesleyan Church of England. The author's method is first to show the background from which the modern thought-world has emerged, and this he does by chapters on the Middle Ages, the Renaissance, Scientific Exploration and Philosophy, especially as it has been developed under the inductive method. The chapter on the Middle Ages is one of the finest illustrations of condensed, compact statement we have come upon in a long while. The style is luminous and often splendid. These introductory chapters are followed by chapters on Hebrew History, Old Testament Origins, New Testament Criticism, Growth of Interpretation, the Kingdom and Humanity, Christ and the Modern Age, and Miracles and Other Wonders. It is maintained, as a conclusion from this view of the subject, that critical study of the Bible reveals it as more intelligibly than ever the record of heaven-inspired messages to men—luminous from cover to cover with the revelation of God; that no promise has been marred; that the doctrines of God's fatherhood, of redemption, forgiveness of sin through Christ, the witness of the Spirit, the assurance of a blessed immortality still stand in their untarnished beauty. Needless to say, therefore, that it is not the radical, destructive criticism whose results are commended in this volume, but the criticism that is reverent and believing, and that seeks to explicate, not eliminate, the action of the supernatural which penetrates the Bible from beginning to end. Taken as a whole, the book is lacking in continuity. The relations of some of its chapters to each other are formal rather than vital. But they are all informing in their way, and we reach the end feeling that we have been in contact with a vigorous mind that is accustomed to looking at things in a large way.

Sermons for Festival Days. *By L. A. Gotwald, D. D. With an Introduction by D. H. Bauslin, D. D. Second Edition. German Literary Board, Burlington, Iowa. Pp. 444.*

The Church is already acquainted with these sermons, a second edition of them having been called for. Dr. Gotwald was widely known and influential in the councils of the Church, and was transferred in the ripeness of his powers from the pastorate to the chair of practical theology in Wittenberg Theological Seminary. These sermons reveal the secret of his success as a minister of the gospel. There are twenty-five of them in all. The texts are not chosen at random, but are those for the great festival days and seasons. The treatment of them is eminently biblical in character, and devotional and practical in spirit. The analysis is in every case simple, clear and logical. There are no doubtful rhetorical devices, straining after striking effects, nor mere declamation, but rather dignity, seriousness and unction. These sermons must have been profitable to those who heard them delivered; they will be profitable in their present form to all who read them. We are glad to note the gradual accumulation of the sermonic literature of our Lutheran preachers to which this volume by Dr. Gotwald is a notable contribution.

Dave Porter and His Rivals; or, The Chums and Foes of Oak Hall. *By Edward Stratemeyer. Seventh volume of "Dave Porter Series." Illustrated by John Goss. Lothrop, Lee & Shepard Co., Boston. Pp. 308. $1.25.*

Here we have another tale of boarding-school life, with Dave Porter as the central figure. From another school a number of new students come to Oak Hall, and they set to work to belittle Dave and his friends and run things to suit themselves. But when the new football teams suffer a bitter defeat, the school authorities take a hand and Dave and his chums are restored to their former positions and help to win a rousing victory. Then Dave organizes an ice hockey team and, after circumventing the plots of his enemies, wins another notable victory. A clean story, full of vim, and one that shows how a schoolboy can have a high sense of honor without being a prig.

Maisie's Merry Christmas. *By Nina Rhoades. Tenth volume of the "Brick House Books." Illustrated by Elizabeth Withington. Lothrop, Lee & Shepard Co., Boston. Pp. 311. $1.00.*

This latest volume of a favorite series for children from six to twelve opens with the story of Maisie, a little girl traveling in Europe with her family, who finds herself in Nice at Christmas-tide and is at first discontented. A kindly interest in a little blind girl changes all this, and in the wonderfully happy results which follow, Maisie finds greater happiness for herself than she had known at any other Christmas.

MODERATION.

I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think or speak or write with moderation. No! no! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen; but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard.—William Lloyd Garrison.

Secular News.

Home.

Dominico da Gama has been named by Brazil as Ambassador to the United States.

Exports from the United States for the last twelve months passed the $2,000,000,000 mark.

The first direct telephone conversation between New York and Denver, 2,000 miles apart, was held.

The Senate took seven futile ballots in an effort to elect a successor to Senator Frye as president *pro tem.*

The Republican caucus of the Senate named Senator Gallinger, of New Hampshire, as president *pro tem.*

The House adopted resolutions authorizing investigation into the Postoffice Department and into the Sugar Trust.

The resolution providing for direct election of United States Senators was made the unfinished business of the Senate.

A joint commission of the three great branches of Methodism met at Chattanooga to lay the foundation for a unification of the denomination.

The House adopted Representative A. Mitchell Palmer's caucus program for the curtailment of House expenses by reducing the number of employees.

Major-General Wood, testifying before a House committee, called disarmament "a dream of dreamers." He urged the establishment of a permanent revenue corps.

Secretary of War Dickinson has resigned, and President Taft has appointed Henry L. Stimson, recently defeated Republican candidate for Governor of New York, in his place.

Secretary of State Knox has framed suggestions for the new arbitration treaty with England which contemplates ignoring the Hague Court in all future peace negotiations between the United States.

It has been discovered that under the Senate rules there is no vacancy in the presidency *pro tem.* of the Senate, Mr. Frye retaining his position until his successor is elected.

The Interstate Commerce Commission ordered an exhaustive inquiry into alleged unreasonable freight rates on wool, hides and pelts from Western points of origin to Eastern destinations.

Government officials have unearthed a plot to smuggle Chinamen into this country by the wholesale, the conspirators to receive $100 a head for each Chinaman successfully landed.

A Sunday closing reform movement was started at Atlantic City by the Good Citizenship League, which caused the arrest of ten license-holders, four of them councilmen and one a member of the present Atlantic City grand jury.

Foreign.

Jews of Kiev, Russia, are fearful of another massacre.

British Chancellor David Lloyd-George asked to abolish sugar tax from annual budget.

Dublin city officials petitioned the House of Commons to pass a woman's suffrage bill.

Lord Lansdowne, leader of the Opposition, introduced his bill for the reform of the House of Lords.

President Estrada, of Nicaragua, abdicated in favor of Vice-President Diaz, who led the recent revolution there.

King George's first court was a brilliant function, at which American women were presented by Mrs. Whitelaw Reid, wife of the American Ambassador.

The accession of American bankers in signing the loan of $30,000,000 for trunk-line railways in China has dispelled suspicion of British, German and French financiers.

Fourteen airships took part in the Parliamentary Aerial Defense Committee's flights at London, England. Mr. Balfour flew for a few minutes and J. Armstrong Drexel had his machine wrecked and suffered slight bruises.

Marriage

BALTHASER—BENDER. In Bernville, Pa., by Rev. B. S. Dise, the pastor, Elmer E. Balthaser, of Strausstown, and Miss Elsie C. Bender, on April 15, 1911.

Obituaries.

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

SCHRACK. — Clarence Faust, son of Charles H. Schrack, of Tulpehocken, Pa., died April 13th, aged 7 years, 10 months and 12 days.

Funeral conducted by the pastor. "Even so it is not the will of your Father in heaven that one of these little ones should perish." B. S. DISE.

MOHR. — On May 5th, in Reading, Pa., Sophia K. Mohr went home to dwell with her blessed Christ. She was 91 years, 3 months and 14 days old.

Her ancestry—maiden name Shoemaker—was of unusual intellectual powers, civic influence and deep religious convictions, and made her strong for the good of society, for her church, the Lutheran church of Mohrsville, of which she was a faithful member for many years. The services, conducted by her pastor, both at Reading and at Mohrsville, were very largely attended. The funeral sermon was based on 2 Tim. iv. 6-8. One son, William S., and one daughter, Mrs. Rev. Adams, both of Reading, and nine grandchildren and five great-grandchildren "rise up and call her blessed." B. S. DISE.

WEISER. — Mrs. Alice A. Weiser, of Lyons, died suddenly on May 6, aged 53 years, 5 months and 29 days.

Sister Weiser was an earnest Christian, loyal church member, faithful teacher of our primary department in Sunday-school for many years, and well-beloved by all, far and near. Her father and mother, three brothers, one son, four daughters, two grandchildren, and a great host of friends lament her early home-going. Text Isaiah lx. 19, 20, selected by herself, formed the basis for her pastor's sermon, preached to an audience of six hundred. B. S. DISE.

BARTON.—The Lutheran Church of the Reformation, Philadelphia, Pa., was called upon to mourn the death of Mr. Arthur C. Barton, who died May 8, 1911, aged 29 years.

Services were conducted by his pastor, Rev. A. H. Steinhauer, assisted by Rev. Henry C. Shindle, after which the body was taken to Phoenixville, Pa., for burial. Mr. Barton was a man of sterling qualities and was held in high esteem by a large circle of friends. May God comfort those who mourn.

Rev. J. H. Harpster, D. D.

WHEREAS, The Rev. J. H. Harpster, D. D., who was directly identified with this mission for a period of about twelve years, and who all his lifetime was a friend and advocate of its interests, departed this life on February 1, 1911;

Resolved, That we, as a conference, give expression to the deep sense of loss that not only we, but India missions in general, have sustained by his death.

Resolved, That we record the high esteem in which he held Dr. Harpster for his consecration to the cause of missions, his large-hearted generosity, and his usefulness and efficiency not only as a missionary in the field, but also as its advocate in the homeland.

Resolved, That we regard with favor and heartily endorse the effort made to put some suitable memorial to Dr. Harpster in the St. Matthew's church, recognizing the special propriety that this should be done, as Mrs. Stork herself says that it was Dr. Harpster who inspired her liberal donations to both the old church and the new church in Guntur.

Resolved, That we convey to Mrs. Harpster, herself once an honored member of this conference, our sincere sympathy, and commend her to the God of all comfort in this her great bereavement.

Resolved, That a copy of these resolutions be sent to Mrs. Harpster and be published in the church papers.

ALLEN O. BECKER,
Corresponding Sec'y India Conference.

India Conference Resolutions.

WHEREAS, God in his wisdom has released from her suffering our beloved sister, Mrs. Ella S. Prince; therefore, be it resolved:

1. That we record our appreciation of her faithful and earnest work as a member of the executive committee of the Woman's Home and Foreign Missionary Society from its organization in 1879, and secretary from 1880 until incapacitated by ill health in 1900, and of her continued interest in our work to the end.

2. That we recognize Mrs. Prince as a pioneer worker in what has become one of the great organizations of the Church, and as one of the ablest organizers and intellectually and spiritually gifted women of the general society.

3. That while to our limited vision her early removal from the activities of life and enforced invalidism for so many years, appears as a great loss to the cause of missions, we bow to the will of him who doeth all things well.

4. That the Prince Bungalow named in her honor will help to perpetuate in our midst the memory of one who was a devoted servant of the Church and a beloved friend of the missionaries.

5. That these resolutions be filed in our archives and that a copy be sent to the bereaved family, and that they be published in the Church papers.

[Signed] A. S. KUGLER,
A. E. SANFORD,
Committee.

Church Notice.

Philadelphia Luther League.

The spring convention of the Philadelphia Luther League will be held Tuesday evening, May 23d, at the Prichard Memorial church, 63d street and Elmwood avenue. The subject for discussion will be, "How Can Christian Earnestness Be Awakened?" It will be introduced by Mr. J. Milton Deck.

The delegates for the state convention, which meets at Easton on July 11, 12 and 13, 1911, will be elected at this meeting.

Church Notices.

Pen-Mar Reunion.

The 25th annual Lutheran reunion will be held at Pen-Mar July 27th. Fine program of addresses and music.

Hudson Conference

Of the Synod of New York will be held May 23-25, in St. Paul's Lutheran church, Red Hook, N. Y., Rev. G. E. Hipsley, pastor.

P. M. CROUNSE, *Sec'y.*

Northern Conference

Of Pittsburg Synod will convene in Grace Lutheran church, Brookville, Pa., Rev. W. W. Frey, pastor *loci*, June 19-21.

CHAS. W. BARNETT, *Sec'y.*

Adams County Conference

Of the West Pennsylvania Synod will convene in St. Bartholomew's church, West Manheim charge, Rev. D. B. Lau, D. D., pastor, Hanover, Pa., June 5th and 6th, 1911.

E. STOCKSLAGER, *Sec'y.*

Western Conference

Of the Synod of New York will be held May 29-31 in Zion English Lutheran church, Buffalo, N. Y., Rev. R. C. Deitz, pastor.

R. C. DEITZ, *Sec'y pro tem.*

German Conference

Of the Synod of New York will meet on June 20th at St. Paul's German Lutheran church, Syracuse, N. Y., Rev. G. M. Merschroth, D. D., pastor *loci*. F. BREZINSKI, *Sec'y.*

Southern Conference

Of the Northern Indiana Synod will meet in St. Paul's church, Uniondale, Ind., Rev. S. E. Slater, D. D., pastor, May 22-23, 1911. Pastors and delegates will please notify Dr. Slater of their attendance.

MORGAN L. WEBB, *Sec'y.*

Indianapolis Conference.

The tenth annual convention of the Indianapolis Conference of the Olive Branch Synod will be held in the Lyons Station church of the Connersville charge, the Rev. D. P. Heltzel, pastor, June 5th and 6th, 1911.

THOMAS A. ESTELL, *Sec'y.*

Summer School of Missions.

The seventh session of the Summer School of Missions, at Winona Lake, Ind., will be held June 22d to 29th. All inquiries regarding rates, accommodations, etc., should be addressed to Mrs. C. E. Vickers, 312 N. Elmwood avenue, Oak Park, Ill.

Hartwick Conference

Of the Synod of New York will be held in St. Paul's Lutheran church, Johnstown, N. Y., Rev. Herbert Finch, pastor, May 22-24, 1911. All members of conference will please notify the pastor *loci* whether they expect to be present and desire entertainment or not.

GEORGE B. HILLER, *Sec'y.*

Cincinnati Conference

Of the Miami Synod will convene in Messiah Lutheran church, Farmersville, O., Rev. H. B. Burkholder, 27 N. Findlay street, Dayton, O., pastor *loci* (supply), Monday evening, May 22-23, 1911. Pastors and delegates will please notify the pastor in charge at once of their attendance.

CALVIN A. HACKENBERG, *Sec'y.*

Juniata Conference

Of the Central Pennsylvania Lutheran Synod will hold its 143d convention in the Lutheran church at Markelsville, Pa., Rev. W. J. Wagner, pastor *loci*, May 22d to 24th. Members of conference will be met at Newport on May 22d, 1:30 p. m. Be sure to notify Rev. Wagner, New Bloomfield, Pa., as to whether you go by train or private conveyance.

C. F. GEPHART, *Sec'y.*

Missionary Society Hudson River Conference.

The 2d convention of the Hudson River Conference of the Woman's Home and Foreign Missionary Society of the Synod of New York will be held May 24-25, 1911, in St. Paul's Lutheran church, Red Hook, N. Y., Rev. G. E. Hipsley, pastor. Delegates please notify the pastor *loci* one week in advance of their intention to attend.

MRS. WM. L. HEUSER, *Sec'y.*

Missionary Society Susquehanna Synod.

The 31st annual convention of the Woman's Home and Foreign Missionary Society of the Susquehanna Synod will be held in the Lutheran church, Muncy, Pa., Rev. W. F. Steck, pastor, May 31st to June 2d. All delegates desiring entertainment are requested to notify Mrs. A. P. Taylor, Muncy, Pa., not later than May 20th. The synodical committee will meet at 10:30 a. m. Wednesday, May 31st.

VERNA S. MCMAHAN, *Sec'y.*

Tressler Orphans' Home.

The annual board meeting will be held at the Home May 31, 1911, in the chapel at 1:30 p. m. It is desired that as far as possible all the trustees be present. To get here on the morning train you must leave Harrisburg at about 8 a. m. Those living far away should come the evening before. Look up your train connections.

W. D. E. SCOTT, *Secy.*

Loysville, Pa.

Missionary Conference of Central Pennsylvania Synod.

The 7th annual conference of the Woman's Home and Foreign Missionary Society of Central Pennsylvania Synod will be held in Emanuel's Lutheran church at Tusseyville, Pa., June 6th and 7th, Rev. B. F. Bieber, pastor. All delegates are requested to arrive at Center Hall station Tuesday afternoon, June 6th, where they will be met. Transportation provided only on afternoon named. All delegates report to Miss Ruth Rossman, Tusseyville, Pa., for entertainment.

BYRD MAE STOVER, *Sec'y.*

Meeting of General Synod.

In accordance with the provision of its constitution and pursuant to its action at its last meeting in Richmond, Indiana, the General Synod of the Evangelical Lutheran Church in the United States of America will assemble for its 45th convention in the Luther Place Memorial church in Washington, D. C., on Wednesday, June 7, 1911, at 9:30 a. m. FRANK P. MANHART, *Sec'y.*

DIRECTIONS FOR DELEGATES AND VISITORS.

The Trunk Line Association, comprising the railroads north of the Potomac, west of New England and east of Pittsburg, have made a rate of a fare and three-fifths on the certificate plan. The railroads west of Pittsburg have declined to make special rates in conjunction with the Trunk Line Association. All delegates and visitors purchasing single-trip tickets within the Trunk Line territory to Washington, having secured certificates and having them validated as directed by the transportation committee on July 9th, will be returned to the point where the ticket was purchased at three-fifths the regular fare. Going ticket with certificate cannot be secured earlier than June 3d, nor later than June 8th. Returning ticket, duly validated, will be good until, and including July 19th for continuous passage to the point where the certificate was issued. Stop-over en route can be granted only by the general passenger agents of the railroads.

EZRA K. BELL,
F. L. SIGMUND,
Committee.

When the children get

Whooping Cough

give them that old reliable cure that has been so efficient in thousands of cases,

DELAVAU'S REMEDY

Sold by all druggists and dealers, or at depot, N. E. cor. 6th & Wood sts., Phila.

The LanKenau School for Girls

of the Mary J. Drexel Home, Philadelphia, and Motherhouse of Deaconesses, 2200 S College Ave., Philadelphia

Receives Boarders and Day Pupils and offers them a Christian education, Primary, Grammar and High School grades. Special Advantages in German. Pleasant home surroundings. Terms $250 to $300 per year. Piano lessons and French extra. First term begins September 18. Ask for Catalogue.

HOTEL CONEWAGO MOUNT GRETNA PENNA.

A new modern hotel located near Lake Conewago, supplies every hotel convenience and best of food at moderate prices. Open June 15.

As a Summer Resort of unexcelled natural advantages, its thousands of acres of forest, purest water from numerous springs, and cool nights, Mount Gretna has been growing in popularity for twenty years.

Apply for rates, reservations and free beautiful booklet to W. S. GRENOBLE, Manager, Lebanon, Pa., until June 10th, after that at Mount Gretna, Pa.

THE HAMILTON

14th and K Sts. N. W.

Washington, D. C.

A select Family and Transient Hotel; thoroughly comfortable and home-like; within two blocks of Church headquarters; American plan. Rates, $2.50 up per day. Special rates for week of June 8th. Send for booklet.

IRVING O. BALL, *Proprietor.*

HOTEL MONTICELLO

A Hotel of Refinement And Homelike Comfort

Ocean end of Kentucky Avenue

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Always Open. Always Ready to Please.

Every comfort. 225 rooms, 50 with bath. Excellent table. Splendid location. $2.00 up daily. American Plan. Special weekly rates. Write for booklet. A strictly Temperance Hotel. A. CONRAD EKHOLM, *Prop.*

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A fire-proof brick building, beautifully located. Overlooking the ocean. A refined family hotel, thoroughly comfortable and homelike. Under personal care of the proprietors. Entire hotel screened, electric lights, elevator. Rooms en suite with private bath or running water. Open al the year.

Misses BOYER & THOMAS, Proprietors.

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Kentucky Ave. and Beach, Atlantic Ci N. J.

"The Hotel for Comfort." Splendid Location. Excellent Table, Elevator, Private Baths, Steam Heat, Sun Parlor.

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J P. GIBERS N Proprietor.

WESTERN COLLEGE FOR WOMEN

Oxford, Ohio, has a waiting list. The reasons for this are: The WESTERN provides finest culture, gives best care to health, and is most practical.

Practical—Trains for efficiency. Special courses in Domestic Science, Art Crafts, Music and Art.

Healthful—Good board; fruits, vegetables and milk always fresh from college farm; perfect sanitation; physical culture; beautiful surroundings.

Cultural—Able faculty, numbering 35; regular college courses the strongest; refined social life; a Christian college.

Location—One hour from Cincinnati.

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69 in Pittsburgh; 70 in New York; 45 in Baltimore; 38 in Philadelphia; 33 in Cincinnati; 18 in Washington, 20 in Hagerstown. For catalogues address M. P. MÖLLER, HAGERSTOWN, MD.

Miscellany.

EGGS THAT KEEP FOR A CENTURY.

When Li Hung Chang made his tour of the world, his commissariat carried with it a supply of Chinese preserved eggs for the venerable Ambassador's special use. Some of these eggs were exhibited in New York while he was staying here, and a few experts had the temerity to sample them. "They were not so bad, after all," was the verdict of one American connoisseur, "although by their looks you would think they would come under the ban of the pure-food law."

The eggs were encased in clay, and when packed, looked like pieces of pumice stone. They are preserved in this way by the Chinese for a century or more, and Li Hung Chang admitted that the hen which laid the eggs for his morning meal might have been decapitated anywhere from a quarter to half a century before he was born. The process of keeping is very primitive, but as effective as it is simple. The eggs are first boiled hard, and then while they are hot, they are wrapped in soft clay and packed away.

In this condition the Chinese claim they will keep forever and not lose their flavor or wholesomeness. Indeed, they consider that age improves the flavor. Li Hung Chang's commissariat brought the eggs for his personal use in bags packed in rice husks, but as the clay was hard there was not much danger of breaking them. When opened the "white" was found to be almost black and the yolks green. The flavor, however, was preserved. The Chinese chop these preserved boiled eggs and decorate most of their viands with them. They also enter largely into all their sauces.

Duck eggs are also preserved by the Chinese in somewhat similar fashion. There is a considerable trade in duck eggs of the Peking and Muscovy breed, and many Chinese in this country import them from China in the preserved condition. The duck eggs are boiled and preserved in a paste of charcoal instead of clay.—Harper's Weekly.

A PHOTOGRAPHER'S LUCK.

One of the most remarkable photographs ever obtained was that of the actual exploding of the bomb which was thrown at the king and queen of Spain on the occasion of their wedding.

It was secured by an operator for one of the largest firms of press photographers, and proved a gold-mine, appearing in close on to three thousand publications.

The photograph was secured more or less by a piece of good luck. The operator was on a stand with his camera in the place allotted to him by the police, waiting for the procession to appear. The camera was placed facing down the street up which the procession was to come.

From the moment it came in sight until the royal carriage was within about thitry yards of him the operator secured three pictures. He then readjusted the camera so as to get a good picture of the king and queen in their carriage, which was about ten yards from him.

At the instant that the operator pressed the ball, and exposed a plate, a dark object was hurled at the royal carriage from a balcony window, and then followed instantly a blinding flash and a noise like a thunderclap. The operator was hurled half stunned to the ground, his camera following him. When he was able to stand he saw a terrible scene below him. The large crowd was stampeding in all directions.

Any one luckless enough to fall in that storm of rushing humanity was instantly trampled to death, and several did fall. Some thirty people in all were killed on that occasion, of whom at least half were simply crushed or trampled to death in the panic that followed on the explosion. It is very remarkable that all the plates in the operator's camera were broken with the exception of the last one he had exposed, which depicted the actual scene at the moment of the explosion.—C. E. World.

IN LIGHTER VEIN.

Tennysonian Rhapsody.

Break, break, break,
In thy fiendish joy, O sea,
And I would I had not swallowed
The things that arise in me.

Oh, well for all sensible folk,
That on shore elect to stay;
They escape the dip of the heaving ship
That swings in a dreadful way.

But the pitiless waves roll on
Though I am faint and ill,
And I long to stand on the vanished land
And live in a house that is still.

Shake, shake, shake,
And toss me about, O sea,
For the dinner I ate last night so late
Will never come back to me.

—The Advance.

—

"Never," groaned the picture-dealer, "never try to argue a woman into believing that she ought to pay a bill when she thinks otherwise. I tried it this morning—presented a bill for some stuff ordered two months ago. Here was the irrefutable logic:

"'I never ordered any pictures.'

"'If I did, you never delivered them.'

"'If I did, I never got them.'

"'If I did, I paid for them.'

"'And if I didn't, I must have had some good reason for it.'

"'And if I had, of course, I won't pay.'"—Wasp.

—

Editor—"Is this your first effort?"

Budding Poet—"Yes, sir. Is it worth anything to you?"

Editor (with emotion)—"It's worth $5 if you will promise not to write anything more for publication until after this has been printed. I want your entire output, you understand."

Budding Poet—"I'll promise that, all right. When will it be printed?"

Editor—"Never, while I'm alive."—Chicago Tribune.

—

"Your husband says he works like a dog," said one woman.

"Yes, it's very similar," answered the other. "He comes in with muddy feet, makes himself comfortable by the fire, and waits to be fed."—Washington Star.

"Professor," said Mrs. Gaswell to the distinguished musician who had been engaged at a high price to entertain her guests, "what was that lovely selection you played just now."

"That, madam," he answered, glaring at her, "was an improvisation."

"Ah, yes, I remember now. I knew it was an old favorite, but I couldn't think of the name of it to save me."—Tit-Bits.

—

"Oi heard you was out on stroike, Pat."

"Oi am; I sthruck for shorter hours."

"An' did ye get them?"

"Oi did not. Oi'm workin' the whole twenty-four hours now."

"What at?"

"Looking for work."—Sydney (N. S. W.) Bulletin.

—

Ship's Doctor—"I guess, pard, there's going to be a delicate operation; ye'd better take yer tie off."

Patient—"Whaffor?"

Ship's Doctor—"Well, the book says, 'If the swelling can't be stopped, you must amputate.'"—The Tattler.

FEED YOUNG GIRLS

Must Have Right Food While Growing.

Great care should be taken at the critical period when the young girl is just merging into womanhood that the diet shall contain that which is upbuilding and nothing harmful.

At that age the structure is being formed, and if formed of a healthy, sturdy character, health and happiness will follow; on the other hand, unhealthy cells may be built in and a sick condition slowly supervene, which, if not checked, may ripen into a chronic condition and cause life-long suffering.

A young lady says:

"Coffee began to have such an effect on my stomach a few years ago that I finally quit using it. It brought on headaches, pains in my muscles, and nervousness.

"I tried to use tea in its stead, but found its effects even worse than those I suffered from coffee. Then for a long time I drank milk at my meals, but at last it palled on me. A friend came to the rescue with the suggestion that I try Postum.

"I did so, only to find, at first, that I didn't fancy it. But I had heard of so many persons who had been benefited by its use that I persevered, and when I had it made right—according to directions on the package—I found it grateful in flavor and soothing and strengthening to my stomach. I can find no words to express my feeling of what I owe to Postum.

"In every respect it has worked a wonderful improvement—the headaches, nervousness, the pains in my side and back, all the distressing symptoms, yielded to the magic power of Postum. My brain seems also to share in the betterment of my physical condition; it seems keener, more alert and brighter. I am, in short, in better health now than for a long while before, and I am sure I owe it to the use of your Postum." Name given by Postum Company, Battle Creek, Mich.

"There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Business Corner.

WEEK ENDING MAY 12, 1911.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

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Peter Anthony, R. W. Jenkins.

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WEST VIRGINIA.

Mrs. W. F. Zane, Mrs. L. J. Bayha.

WISCONSIN.

David Albright.

GLOVES FOR ALL OCCASIONS.

Well, can any woman have too many gloves? Not if she tries to keep up with Dame Fashion. On account of the shortened sleeves this Summer, long gloves will be very much in demand. There must also be short gloves to go with the jacket suits. Then, too, there are so many different colors—White, Black, Gray, Navy, Pongee, Tan, and the popular Gold shade. Messrs. Boggs & Buhl have an excellent line of Summer gloves, combining the three essentials in a glove—beauty, fit and good wearing quality—and their prices certainly cannot be beat anywhere. For full description, prices, etc., of this special line, see their announcement in another part of this issue. It is so much easier to sit down and write off your order to Boggs & Buhl, at the same time knowing that you will be thoroughly satisfied with what they send you, than to tramp around the stores hunting for what you want. Try it. Write to-day and mention the LUTHERAN OBSERVER. Address Boggs & Buhl, Advertisement No. 1235, Northside, Pittsburg, Pa.

The Markets.

United States Bonds.

NEW YORK, May 15.—United States Government bonds closed as follows:

	Bid.	Asked.
2s, reg., 1930	100¾	101¼
2s, coup., 1930	100¾	
3s, reg., 1918	101¾	102½
3s, coup., 1918	101¾	
4s, reg., 1925	114⅝	115¼
4s, coup., 1925	114¾	115½
Panama 2s, '36, reg.	100¾	101¼
Panama 2s, '38, reg.	100¾	101¼

The Philadelphia Markets.

PHILADELPHIA, May 15.

WHEAT ½a1c. lower; No. 2, red, in export elevator, 94½a95c.; No. 1, Northern export elevator, $1.09a1.10.

CORN stady, fair demand; No. 2, yellow, for local trade, 61½a62c.

OATS firm, good demand; No. 2, white, natural, 39½a40c.

BRAN quiet, but steady; winter, in bulk, $26.50a27; spring, in sacks, $26.50a27.

REFINED SUGARS quiet, but steady; powdered, $5; granulated, $4.90; Confectioners' A, $4.75; Keystone A, $4.75.

BUTTER quiet, but steady; extra Western, creamery, 23c.; extra nearby prints, 24c.

EGGS steady, fair demand; Penn. and other nearby firsts, free cases, $5.40 per case; do. current receipts, free cases, $5.10 per case; Western firsts, free cases, $5.40 per case; do. current receipts, free cases, $5.10 per case.

LIVE POULTRY quiet, but steady; fowls, 15½a16c.; old roosters, 10a11c.; spring chickens, 25a30c.; ducks, 14½a15c.

DRESSED POULTRY firm, fair demand; fresh killed fowls, nearby, 15a15½c.; do. Western, 13a15c.; old roosters, 10c.; roasting chickens, nearby, 14a17c.; do., Western, 13a17c.

POTATOES dull and lower; Penn. and nearby, per bushel, 60a65c.; New York, choice, 58a60c.; do. fair to good, 52a55c.; Jersey, choice, per basket, 30a35c.; do. No. 2, 15a20c.

FLOUR weak; winter, clear, $3.25a3.50; straight, $3.70a3.90; patent, $4a4.60; Kansas, straight, sacks, $4.20a4.40; spring, clear, $3.70a4.10; straight, $4.55a4.60; patent, $4.80a5.

HAY firm; timothy, No. 1, large bales, $24.50a25; No. 1, small bales, $24.50a25; No. 2, $22.50a23.50; No. 2, $19a20; clover, mixed, No. 1, $21a21.50; No. 2, $17.50a18.50.

The Cattle Market.

PHILADELPHIA.—Receipts for week ending Saturday evening, May 13: Beef cattle, 4,859; sheep and lambs, 11,946; hogs, 4,402; calves, 1,347.

BEEF CATTLE.—A quiet undertone pervaded the market, with values holding about steady, ample supplies of stock of the Lancaster County and other native Pennsylvania brands being on sale. Trade was not very active on cows though former rates were asked. Calves of all desirable kinds closed steady. Light and medium weight butchering steers were mostly sought after. Quotations: Steers, average best, $6.20a6.25; choice, $6.10a6.15; good, $5.85a6; medium, $5.70a5.80; common, $5.50a5.60; bulls, $4.50a5.25; fat cows, $3.25a4.50; thin cows, $2.50a3; milch cows, common to choice, $40a65; extras, $70; veal calves, firmer, exceptional lots, $7.50a8; good to choice, $7a7.50; medium, $6.6.50; common, $5a5.50; barnyards, $3.50a4.50.

SHEEP AND LAMBS.—The better grades of shorn sheep ruled a fraction stronger, and all other stock was steadily held, with the exception of early spring lambs, they going lower. Trade was fair only on the choicest offerings. Quotations: Sheep, wethers, extra, clipped, $4.50a4.65; choice, $4.25a4.50; good, $3.75a4; medium, $3a3.50; common, $2.50a3; ewes, heavy, fat, $3.75a4.25; lambs, winter, extras, wool, $6.85a7; good to choice, $6.50a6.75; medium, $6.25a6.50; common, $5a5.50; early spring, apiece, $4a5.50; lambs, winter, extra, clipped, $6a6.25; good to choice, $5.75a6; medium, $5a5.50; common, $4a4.50.

HOGS.—A steady to firm situation was noticeable, with a full, straight price demanded. Quotations: Western, as to size and quality, $9.25.

CITY DRESSED STOCK.—Inquiry was of a moderate character, with values well sustained on the finest qualities of meats. Quotations: Steers, 8½a10c.; cows, 7½a8½c.; veal calves, 9a10c.; extra calves, 11c.; barnyards, 7a9c.; country dressed, 9a10c.; extras, 11c.; sheep, 8a9c.; extra wethers, 9½c.; lambs, 11a12c.; extra lambs, 12½c.; hogs, 9¼c.

A University Professor's Opinion of

The Pupil and the Teacher

By Luther A. Weigle, Ph.D.

Professor of Philosophy, Carleton College

PROF. C. E. SEASHORE, PH. D., Dean of the Graduate College, State University of Iowa, and President of the American Psychological Association, writes as follows in an editorial notice in the JOURNAL OF EDUCATIONAL PSYCHOLOGY:

"Of the applications of psychology to the Sunday-school problem, this is the most successful the reviewer has ever seen. The author has here brought together the very essence of psychological doctrine with reference to its bearing upon the Sunday-school problem. The style is forceful, direct and personal. The material is chosen with extraordinarily good judgment both from the point of view of psychology and from the point of view of the purpose of the Sunday-school. It gives us a clear elementary survey of the nature of the child, the adolescent, the fundamental principles of learning and action, and the nature of the moral and religious consciousness, and outlines in detail the methods of teaching which are based upon these psychological facts. The book is non-sectarian, a clear-cut treatise on educational psychology which is destined to be of great and long-continued service on account of the eminently true, practical and illuminating treatment. The publishers deserve special commendation for placing this well-printed book which would ordinarily sell for one dollar upon the market for half that price, or less. This will aid much in its spread among Sunday-school workers."

Prices: Paper covers, 35 cents net, postpaid; cloth, 50 cents net, postpaid.

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